SUFFICIENCY OF THE SPIRITS TEACHING WITHOUT Humane Learning.

A Treatise tending to prove *Humane Learning* to be no help to the Spirituall Understanding of the Word of God.

Written (if it may be) for the silencing of such false and scandalous Reports as have been rumoured about concerning this matter; and also for the information of all such as desire to know the Truth.

(not a Quaker) By SAMUEL HOVV.

Prov. 14. 5. *A faithful Witness will not lie, but a false Record will speak lies.*

Esay 57. 14. *Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.*

Mal. 2. 1, 2. *And now O ye Priests, this Commandment is for you, if ye will not hear it, nor consider it in your heart, to give glory to my Name (saith the Lord of Hosts) I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already, because ye do not consider it in your heart.*

Mat. 11. 25, 26. *At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, and hast revealed them unto Babes, even so Father, because thy good pleasure is such.*

Luke 16. 15. *Then he said unto them, ye are they that justifie your selves before men, but God knows your hearts, for that which is highly esteemed among men, is abomination in the sight of God.*

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To all ſuch as love the truth in Sincericerity, Light, and Underſtanding, be multiplied through JESUS CHRIST.

GOds Gracions Promiſe it is (Chriſtian Reader) *that by the* a *breath of his mouth, and the brightneſs of his coming he will reveal the Man of Sin, and Son of Perdition;* Yet thus witneſſeth the Spirit, that when it ſhall ſo come to paſs, *That the Vial of Gods wrath ſhall be* b *poured upon the Throne of the Beaſt,* to the darkning of his Kingdome, and diſcovering of thoſe ſtrong Deluſions, whereby he hath long deluded the World, that then the men of that throne *ſhall gnaw their tongues for ſorrow, and ſhall blaſpheme the God of Heaven.*

a 2 Theſ. 2. 8.

b Rev. 16. 10, 11.

All which to me appears to be fulfilled and made good concerning this following Treatiſe: 1. *That when as the Lord by his Word, the breath of his mouth, hath blown out ſome ſmoak of the Bottomleſs Pit, which I conceive to be* Humane Learning, *which is ſo much magnified, as being a help, whereby to underſtand the mind of* God.

This matter hath ſo vexed and tormented the men of that Throne, that even * He himſelf, at whoſe requeſt I was moved to open this portion of Scripture, 2 *Pet.* 3. 16. hath (as I am credibly informed) reported about this City, that I made a Calf (meaning a falſe and unſound expoſition) and when I had done, danced about it; herein expoſing not only me, but the very Truth it ſelf, which I in this point delivered, to the deriſion, and contempt, and Table-talk of ſuch as had rather be deceived and believe their learned Teachers (as men call them) on their bare word, (having the Faith of our *Lord Jeſus Chriſt*, the Lord of Glory with reſpect of Perſon) then to receive and juſtifie the Truth of *God*, if the Meſſenger be weak and contemptible, and his meſſage in power, much plainneſs, and demonſtration of the Spirit, and not beautified with the excellency of ſpeech, and ſwelling words of mans wiſdom, which is *enmity to God*, it croſſeth and oppoſeth the ſimplicity of his way in the *diſpenſation of the glorious Myſtery of the Goſpel*. And therefore *God* hath ſaid of it, as *Simon Peter* ſaid to *Simon Magus*, c *Thou haſt neither part nor lot in this matter.*

* *J. G.*

c Act. 8. 21. 1 Cor. 1. 19.

d Ephes. 5. 4. But yet (methinks) *such men* d as would carry the *shew of godlinesse*, should remember the counsel of the Apostle, *That such carriages are things not seemly*, though for my own part, I blesse the Lord for it, being to me a more strong confirmation,
e Luke 16. 14. that I have the Truth on my side: For thus was e *Iesus Christ our Lord* served by the wise and learned *Pharisees*, when as he taught them such a Doctrine as pleased them not: And thus
f Act. 17. 18. was *Paul* the Preacher of Righteousnes dealt by of the learned f *Athenians*, even for preaching *Iesus*, and the Resurrection. Likewise I read in *Heb.* 11. that this in former times was part of the Tryal that the Lord exercised his Witnesses withall, even *mockings, verse* 36. And therefore as our Saviour teacheth me, I have in this case great cause to be *glad* and *rejoyce*, for they having so served *Iesus Christ my Lord*, and his faithful followers; then what am I, that I should be one of that number, that have
g Jam. 5. 11. so large g *incouragement* and *reward promised*? I shall therefore
Job 21. 3. quietly passe by all such things, and onely h with *Iob* in his distressed condition, crave that he and all you that have done this thing will *suffer me to speak, and when I have spoken mock on*;
i Job 12. 2. seeing as the i Servant of God said, *Indeed, because ye are the people only, Wisdome must die with you*; so will I make bold to say to you also: Yet for all his *understanding*, and such others as heard me, they failed of their zeal for God and his glory, in that they sought not to suppress and throw down that Calf of *dishonor*, which must needs (being an Idol) be a very high provocation in the eyes of his Glory, which he that put me upon this Exercise, having excepted against it when it was finisht, and with much passion manifested his great dislike thereof before many witnesses, ought especially, and was obliged to have done, being then lovingly requested by a friend that was there present, for the satisfaction of all that Assembly, to instance (if not in all) yet at least in some particular Scripture, wherein I had perverted it, seeing he had openly cast an aspersion on all that I had said; but neither he, nor any of his Profession, though many were then present, did undertake this task, nor yet to this day hath he, or any of them endeavoured it: So it may appear my Error was not so great, or none at all, that they could prove; or else their *zeal* to God and his Truth, and their *charity* to me and others very small. And if there were a Calfe, it was their *Humane Learning* and *Wisdome* which the men of this *Throne* set up,

up, and themſelves danced about it, whileſt I, to their great *griefe* and *diſcontent*, was labouring with all the power and might that God aſſiſted me with, utterly to caſt down, grind it to powder, and to blow it away with the *Word of God with the breath of his mouth*: Whether it be thus, or no, I commend now to the judgment of all ſuch as love and know the Truth, not doubting but there will be ſome found, that out of love will reprove what is amiſſe, and ſo *turn the ſinner out of the errour of his way*, though ſome others, as *k Job* ſaith, *forge lies* (as I could name divers) *who are Phyſitians of no value*. k Job 13.

For *God who knows the hearts of all men*, knows that it was not my intent at all at that time to have medled in this Argument, nor with this Scripture, not till the night before I ſpake of it, and all becauſe I knew if I did, it would be offenſive, as it hath proved; and what I did herein, it was by the advice of Friends; But now I ſee that *Gods* hand was in it, and I doubt not but for good, though it is, and may be my portion deeply to ſuffer for it; and for men to be offended at the truth, and ſuch as declare it, is no new thing, even for the *l builders* themſelves to ſtumble at the ſtumbling ſtone: *But leaving all ſuch to ſtand or fall to their own Lord.* l Pſa. Acts 4. 1 Eſay 8. 14.

Something remains to be ſpoken concerning the matter following, for the preventing of ſuch things as may further be objected againſt it.

1. Though the matter be the ſame in ſubſtance that it was at the firſt delivery, yet ſomewhat may be wanting, and is, which was then ſaid, and more is added in other reſpects then at that time was ſpoken, which I thought fit to give notice of.

2. Another exception, and that of great moment, is, that I have blaſphemed againſt *Jeſus Chriſt*, in ſaying, that he was without *Humane Learning*.

Now beſides what is anſwered hereunto in the firſt Objection belonging to the firſt Doctrine, if any yet remain unſatisfied, and will affirm the contrary, *let them declare*, (as the *m* Apoſtle ſaith) *who was his Councellor? and who taught him? and he ſhall be recompenced.* The Scripture tells us, *that he grew in wiſdome and ſtature*, and ſo couples them alike together. Now none will affirm, that he learned his *Stature*; then from the like will I affirm, that he learned not his *Wiſdome*, no more then he did his *Stature*; and ſo if none taught him, then muſt it needs follow, that he was without *Humane Learning*; for we in com- m Rom. 11. 34, 35.

mon

non speech call them *unlearned*, which were never taught, as did the *n Jews*; and *Learning* presupposeth one to Teach; so that (methinks) it is but requisite, if any did so affirm, that they should declare his Teacher, which if they cannot do, why then should they affirm him to have *Humane Learning*? And methinks, the matter being rightly considered, it will be found *blasphemy* for any to affirm that He had *Humane Learning*, seeing that in so doing, they call in question the perfection of His *Manhood*, as if there were others that could adde unto Him: Seeing all grant that the Master is above the Scholar; and the Scripture witnesseth for me, *that at* o *twelve years old*, such was His *Wisdome* observed amongst the *Doctors*, as that they were *astonished at his understanding and answers*; and doubtless this was a part of their great *wonder*, seeing that He never Learned, as it was the *Councels wonder also concerning* p Peter *and* John. Therefore for any to affirm him to be by men taught, is to take that glory from him which he had of His own, and so they are most like to be them that *blaspheme*.

n John 7. 15. Act 4.13

Luk. 2. 46. 47.

p Act. 4. 13.

3. It is also very likely that *Pride* and *Vain-glory* will be imputed to me, as it hath been already, that I being as I am, should undertake to maintain that which all godly and learned men are contrary to me in.

Answer. I answer, that it is no strange thing for the Servants of *God* to meet with such hard measure, even for declaring of the *truth*; for *so was* Joseph *q* dealt by even of his *Father and Brethren*; and so was *r David* used for speaking *for the Lord*: And *Paul* you shall find was *scoffed at by the learned Athenians*. And seeing that it hath alwayes been so with *Gods* Servants, why should not I affirm with the *s* Apostle, *not to pass to be judged of men*, whatsoever they be, though godly, wise, learned; seeing that as the Apostle saith, *it makes no matter to me, God is no* u *accepter of persons*: And therefore I hold it a defence sufficient with *x David* to say, x *Is there not a cause? seeing that there is none that I know of that will stand up for the Lord against those that defie the Host of* Israel, *because that they be not* Goliah *like Men of stature, having Bowes of brass, and such like furniture, as that the fleshly hearts of men dare not look such in the face, and all because that they be so strongly furnished with Mans strength*: Though that the Souldiers of the *Lord of Hosts* may with one blast of a *Rams horn*, through the might of *God*, *y* blow down the strong

q Gen. 37. 8. 11.

r 1 Sam. 17. 28.

s Act. 17. 18.

t 1 Cor. 4. 3.

u Gal. 2. 6.

x 1 Sam. 17. 29

y Josh. 6. 20.

Wall

Wall of this spirituall *Jericho*; seeing that the *Lord* hath said, *That by the* z *mouth of Babes and Sucklings he will perfect his praise*; and this if Babes should neglect to do, *the stones would cry*. Whence it is to be observed, our Saviour descends from Babes to Stones, and not from Babes to Learned men, for he hath chosen such to bring forth His *Righteousness as the light*; for He himself doth not *despise the day of* a *small things*. Now these things considered, why should any with the proud b *Pharisees* disdain at what the *Lord* will do, but lay their hands upon their mouths and say nothing, because He c *doth it*; And seeing it is *the Lords* d *doing, why should it not be marvellous in our eyes?* Though I doubt not but the Lord will in his good time bring forth one *learned Moses*, and another as excellent that ways as was *Paul*, and cause them, disclaiming that Humane excellency, to magnifie the foolishness of God, e to be wiser then the wisdome of men, and so every way convince them of their folly, this way to his praise.

z Mat. 21. 16.
a Zach. 4. 10.
b Mat. 21. 15.
c Psal. 39.
d Psal. 118. 23.
e 1 Cor. 1.

And in the mean while let them that can receive this for truth, receive it, and let none be so conceited of Learned men, *as if the Word of God came only to them, and from them*; as Paul said to f some that were puffed up. But let such as are Spirituall know, that the Lord reveals his Mysteries to whom he pleaseth, and where he will; and therefore *the eye of none should be evil because he is good*: But we should learn, as the wise man saith, *That* g *the race is not alway to the swift, nor the battel to the strong*; but it may so prove, that little *David*, without *Sauls* Armor, only with a Sling, and a stone through the Name of the *Lord*, may so wound great *Goliah* of *Gath*, the enemy of *God* and his people, as that he may receive his deadly wound, and lye groveling on the ground, to the dismayment of all the Host of the *Philistins*, and great rejoycing of the *Israel* of *God*, and this the Stone that is hewen out of the Mountain without hands, is only able to do. Therefore let all that fear the Lord take heed that they lean not to their own wisdome, but so much the more that any of us have wisdome, and Understanding, Memory, and such like naturall parts, above other, so much the more let us be watchfull and carefull over our selves, as knowing that the h *Wisdome of the flesh is enmity against God*, and is ready to butt against the Spirit. And now to draw to a conclusion of all in the words of the Prophet, i *The Lord frustrateth the tokens of the*

f 1 Cor. 14. 36, 37.
g Eccles. 9. 11.
h Rom. 8. 7.
i Esay 44. 25.

the lyars, and maketh the Diviners mad, turneth wise men back-ward, and maketh their knowledge foolishness.

If any shall except against the matter for the rudeness of it, as that it is without form or learning, all such are to know, that it is but suitable to the whole argument, and that if it should be otherwise, I should condemn that in practise, which I justifie in words, and so make my self a Trespasser. Thus I commit this my labour, with all those that out of love to the truth shall seek information in this matter, to the blessing of the most High, and remain an unfaigned well-willer of all them that love the *Lord Jesus* in sincerity. The 25. day of the first moneth, 1639.

WHat *How*? how now? hath *How* such learning found?
To throw Arts curious Image to the ground:
Cambridge and *Oxford*, may their glory now,
Vail to a *Cobler*, if they know but *How*:
Though big with Art, they cannot over-top
The *Spirits teaching* in a *Coblers shop*.
Reader, if thou an humane Artist be,
Let Humane Learning be no Judge for thee:
Lay down thine Arts; then try this *Coblers end*,
And see if it be by the Spirit pen'd.
Mean time adue, ye Arts and Artists all,
The *Spirits teaching* may attend the *Awl*:
And thou brave *Cobler*, blow another blast
Upon their learning, though thou blow thy *LAST*.

R. O.

THE SVFFICIENCY OF THE SPIRITS TEACHING WITHOVT *HVMANE LEARING.*

The Text, 2 Peter 3. 16.

As one that in all his Epistles speaks of these things, in which ar some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction.

THese words, that I am * allotted to speak from at this time, have respect, as it should seem, to such things as the Apostle had spoken of before, which things seem to me to be those that are contained from the beginning of the second Chapter, to the end of the 13. verse of this third Chapter, and the 14 verse contains *Peters* exhortation, strengthened in the 15. verse, by his Brother *Pauls* writings, who in all his Epistles speaks of these things, as of the † *coming of the Lord Jesus*, and other things, such as are herein contained, among the which (that is) *Pauls* writings in his Epistles, some things were hard to be understood, and so indeed was the *coming of Christ Iesus*, which it should seem was hard of them to be understood, and that appears by his earnest writing to the *a Thessalonians*, where he exhorts them, *That they should not suddenly be moved, neither by Word, nor Epistle, as it were from him, as if the day of Christ were at hand, for there were many things to be fulfilled first, as a departure from the*

* By J.G. and S.B. *Ministers of* London.

† *Christ second coming mentioned in all* Pauls *Epistles.*

a 2 Thes. 2. at the beginning.

Faith,

Faith, the rising up, the perfection and the consumption of the *Man of Sin*; and this it should seem, though he had told them of it before, yet to them it was hard to be understood, which had the true learning here meant, which things they that were unlearned and unstable perverted, as they did other Scriptures, to their own *destruction*; therefore the great thing here to be minded, is to find out what this *learning* is that *Peter* here intends. And secondly, who they be that are the *unlearned ones*, and by that we shall easily find who they be that are the *perverters* of the Scriptures to their own *destruction*. For this end therefore I will consider what this *learning is not*, and then what *it is*.

What learning it is not.

It is not Humane Learning: That I may not be misconceived about it, I will here lay down my understanding in it; and by *Humane Learning* I do not mind the knowledg and understanding of our own *language*; which every man, of what Tongue soever he be, might in some measure be taught of another, as the Parents teach their Children, and they learn of them; of this there is a natural necessity, as the Apostle saith, *How shall they believe in him of whom they have not heard*? Now the hearing there mentioned, must needs be a natural hearing, seeing it is set before Faith; and this hearing must needs be the understanding of the sound of words spoken. Now thus *Peter* and *John*, and all the rest, learned the foolish things spoken of, 1 Cor. 1. 21. And thus I acknowledge that there is none but in some measure have this learning, and must of necessity have it, to understand Gods mind in an ordinary way: But by *Humane Learning*, all along in this matter, which I oppose, it is the knowledge of Arts and Sciences, divers Tongues, and much reading, and a persisting in these things, so as thereby to be made able to understand the *mind* of *God* in his Word; this is it that I condemn from the Word of Truth, for being that, by which any is made able spiritually to understand the *mind* of *God*, which the Apostle saith, cannot be attained to by *the words which mans wisdome teacheth*; all which, these excellencies are said to be: So that by *Humane Learning*, I do here understand, that whereby certain men do excell, and are far above and beyond other ordinary men; and in this sense do I understand, that the Councel judged *Peter* and *John to be no such learned men*: For we in common speech do oppose a learned man

Rom. 10. 14.

2 Cor. 2. 13.

Act. 4. 13.

to one that otherwise can read and write in his own Tongue, though he do not understand the grounds of his own speech, as the other man that is learned doth; as may appear by the Book called the *English Schoolmaster*; and so such learning do I not conceive to be here meant, which I conclude for these reasons.

1. Because that then *Peter* must of necessity condemn himself, for he was a man, that in the *b* Councels knowledge was such an *unlearned man*, and so must needs himself lie under that blame that he layes upon others; therefore *Humane Learning* is not here that which he intends. 1 *Reason.* *b* Act. 4. 13.

2. Because *Humane Learning* is a *c rudiment* of this world; hence it is that our Saviour acknowledgeth that his Mysteries *were hid from the* d *learned*; but they were not hid from his Disciples, *For unto them it was* e *given to know the mysteries of the Kingdome*: *And the rudiments of this world are not after Christ*, the Apostle tells us; therefore *Humane Learning* cannot be it that *Peter* here minds. 2 *Reason.* *c* Col. 2. 8. *d* Luk. 10. 21. *e* Mat. 13. Col. 2. 8.

3. *Because the* * *natural man cannot* f *perceive the things of God*; but a meer natural man, may be a great worldly learned man, as were the *Ægyptians*, and *Babylonians*, and as are many of the *Romish* Priests and Jesuits; therefore for this cause, that is not the learning here meant. * *Or carnal.* 3 *Reason.* *f* 1 Cor. 2. 14.

4. Because such of Gods Servants, as have had such kind of learning, when as they came to know *Christ*, they forsook it all: As *Moses*, when he came to age, *though he was* g *learned in all the wisdome of the Ægyptians, yet by Faith he forsook all the treasures of Ægypt*; and this being one of *Ægypts treasures*, he forsook this also, for when he saith *treasures*, there is none excepted; therefore in as much as *learning* was one, as well as *riches* and *honours*, he forsook that also, as seeing by Faith a better *treasure* in the worst condition among the people of God, then in the best condition in the world, suppose it be *learning*. 4 *Reason.* *g* Act. 7. 22.

The like is to be seen in *Paul, who counted all things losse and dung that he might win Christ, even the righteousnesse of the Law it self*, which is far beyond all this, and all this he did, that he might know him: Wherein the Apostle gives me to understand, that all such things were but hinderances to keep him from the *knowledge of Christ to salvation*, which is it that here I mind also; therefore likewise this is not the *learning* here meant, see-

ing it was rejected of them, therefore it was no help nor furtherance to them to know Christ by, but lets and hinderances, and so much appears by those Converts in *Acts* 19. 18, 19. *Who when they believed, are said, such of them as used curious Arts, to burn their Books*, * declaring that how they had met with learning of far greater worth, then their curious Arts, and therefore now they burn their Books, declaring that now they had no more need of them; and so I conclude, that such as this was not the learning here meant.

* *The price whereof was fifty thousand pieces of silver.*

What learning it is.

I now come to manifest what learning it is the Apostle here intended.

Now the learning here intended by the Apostle, it is as I understand, that *sound knowledge* and *sure information* that every Christian hath in *Jesus Christ*, whereby he is so deeply rooted, and so surely grafted into him by Faith, as that he abides unmoveably setled in him, as thereby he abides stable in the sure knowledge and understanding of the *Word of Christ*; and so much here methinks the Apostle gives us to understand, how that the *unlearned*, they be *unstable*; then on the contrary, the *learned* they are *stable*, believing, and being laid on the true foundation, they shall never be confounded, or ashamed. Now such as these are, that are *learned*, as *the truth is in Jesus*, these may well say to the greatest worldly learned ones, as *Philip* said to the *Eunuch*, *Understandest thou what thou readest?* and not only so, but such may teach them the understanding of the mystery, saying, These are taught and instructed by the Teachings of the Spirit of God, agreeable to these Scriptures: *b That it hath not entred into the heart of man to conceive of that which God by his Spirit* (which searcheth the deep things of God) *hath revealed unto us.* And this the Apostle further explains, *That as no man knows the things of a man, save the spirit of a man which is in him; so the things of God knows no man,* (no not a worldly learned man) *but by the Spirit of God*: And so he goes on, to difference the Spirit of the World * from Gods Spirit, and shews, that that is it whereby the things of God are known, and also manifested to others; so that all the things of God, both for matter and manner, flow from the wisdome of Gods Spirit, and not what mans wisdome teacheth, which is to compare spirituall things and carnall things together, as *Tongues* and *Arts*, and such like; but

Col. 2. 7.

Ephes 3. 17, 18.

1 Pet. 2. 6.

b 1 Cor. 2. 10.

* *A difference between the teaching of Gods Spirit, and the worlds artificial Tongues.*

Gods

Gods Spirit teacheth us to compare ſpirituall things with ſpirituall things; and ſo he goes on, and declares, that onely ſuch that are taught by the Spirit, are capable of true diſcerning of ſpirituall things, without being juſtly condemned of any, as truly having the mind of Chriſt, rightly and truly knowing the things that are of God; and with this agrees the witneſſe of *John* i ſaying, *Theſe things have I written* i 1 John 2. 26, *unto you concerning them that deceive you*; whereby it appears 27. they had deceivers about them, and thoſe things were written concerning ſuch: But ſaith the Apoſtle in oppoſition to their *deceivings*, ye have received the *Anointing* of him that dwells in you, and this anointing that they had received doth he oppoſe to their *deceiving*, as being able throughly to teach them ſo, *as that they needed not that any man teach them, ſave as that anointing taught them*: Then ſeeing that that *anointing* never did teach them ſuch *Tongues* or *Arts*, as were humane, therefore the Saints by the Apoſtles grant had not need of any ſuch learning, and yet this anointing taught all truth and obedience in it alſo. And yet further k our Saviour *himſelfe* k John 16. 7. *concludes this point, ſhewing that when he hath ſent the Comforter*, with 13. *the Spirit of Truth to them, that then he ſhall lead them into all truth*. Whence I do conclude, that for the Diſciples knowledge of the truth, there was no more neceſſary, according to the *mind* of him that was *Truth*, but the *Spirit* of *God* to lead them into all truth without all errour, teaching by no *humane means*; the reaſon why is rendred, becauſe it is ſufficient, and that is, becauſe it ſpeaks from the Father, agreeable to that of our Saviour taken from the Prophet, *That* l *we ſhall be all taught* l John 6. 45. *of God*; *and ſo indeed being taught of the Spirit, we are taught of the Father and the Son alſo*, which are all one; and ſo our *learning* comes to us, being taught of the Father, Son, and Spirit, for all our Inſtructers and Councellors, and this is all the *learning* that we need, to know the things that are of God by, agreeable to his will. So from theſe words thus interpreted, the concluſion comes to this.

That ſuch as are taught by the Spirit *of* God, *deſtitute of* Humane Learning, *are the learned ones, that truly underſtand the* Scriptures, *according to* Peters *mind*. *Propoſition.*

I ſay, ſuch as are taught by the Spirit, without *Humane Learning*, are ſuch perſons as rightly underſtand the Word.

And

m Act. 4. 13, 14. And this (methinks) the whole Council of *Jerusalem*, as wicked as they were, did in effect conclude, m considering *Peter* and *John*, though unlearned men, yet they knew they had been with *Jesus* by their boldnesse, and so they had nothing to say against it; and yet though men should oppose it, *Christ*

n Luke 10.21. 10 24. *Jesus* our Lord n justifies it, with great thankfulnesse to his Father, *that having hid these things from the wise and prudent, he had revealed them to Babes*: Now that revealing must needs be by the Spirit, according to that, 1 *Cor.* 2. 10. And on this manner is it that our Lord comforts his Disciples, telling them, that *all things were given him of his Father to reveal*; and so in that regard he tells them, that *blessed are the eyes that see that that they saw*, which was, as the Apostle saith, *God manifested in the flesh, which many wise men and Kings desired to see, but could not see it*; and so that was now made manifest to them, which before was hid from wise men and Scribes, and so was at the present also; for few of the wise could attain to the knowledge of him and his doctrine, as they did. Now with this also agrees what our

o Mat. 22. 23, 29. o Saviour affirmes to the *Sadduces*, who by reason of their wisdome and learning thought to have intangled him, he tells them, *that they erred, not knowing the Scriptures*, for all their great learning being destitute of Gods Spirit. Now by these Scriptures, this point being thus confirmed, good reason also may by Gods Word be brought for the further justifying of it: As

1 *Reason.* First, because it is the good pleasure of God to place our *Salvation* in great contempt and enmity to mans *wisdome*: Hence is it that the Apostle saith, that he *preached Christ crucified to the Jews a* p *stumbling block, and to the Grecians foolishnesse*:

p 1 Cor. 1. 23, 24. For the Jews, we read, in great contempt refused him; as *Pilate*

q John 19. 19. 21. bid them behold your q King, presently they cry, *Away with him, away with him, crucifie him.* And so when *Pilate* had wrote on the Crosse, that he was King of the Jews, they took it as a great prejudice to them, and therefore wished him to write, *That he said he was King of the* Jews.

And so as *Peter* tells them in Acts 3. *They denied him, and desired a murtherer to be given them*: And to this agreed the Gentiles, for they had their hands also in his death: And we find

Act. 17.18.13. that when as *Paul* preached him at *Athens*, that then this saying of the Apostle here is made good, both of Jews and Gentiles;

tiles; and indeed they both agree to hang him, betwixt heaven and earth, as being in their esteem worthy of neither, and yet even in this crucified *Jesus*, lies contained the salvation of r all (both Jews and Gentiles) that are saved; and in this despised *Jesus*, are all to rejoyce with the s Apostle to salvation; for in him, thus dishonourable and unmeet in mans wisdome, *lye hid all our heavenly* t *treasures of wisdome, righteousnesse, sanctification and redemption; for he is the wisdome of God, and power of God*, 1 Cor. 1. 24.

r Act. 4. 12.
s 1 Cor. 2. 2. Gal. 6. 14.
t Col. 2. 3. 1 Cor. 1. 20.

2 Another reason, why such as have Gods Spirit, destitute of *Humane Learning*, come thus to know Gods mind, is, That (as the u Apostle declares) *no flesh should rejoyce in Gods presence*; now this learning is but fleshly and carnall: Now the Apostles advise is, though we had known x *Christ Jesus* after the flesh, yet now coming to be after God, we should henceforth know him so no more; and here is a sufficient reason, because knowledge is subject to puffe us up, as saith the y Apostle: When as love, and the learning of the Spirit, keeps us low in our own eyes, and causeth, as *Solomon* saith, our minds to be good, making us suitable to the Apostles exhortations, z saying, *Be not high-minded, but make your selves equall to them of the lower sort*; be not wise in your selves, but a *let every man esteem others better then himself*; and *if any glory, let him* b *glory in the Lord*. Now he that hath these things, as Humane Learning and Wisdom more then another, let him weigh and consider duly with himself, whether he doth not think, and conclude, that he in regard of these things, is not more to be respected, then they that are without them: Now then c this rejoycing is not good, for it is a rejoycing in the flesh, and suitable to d works, and so not of God; and yet so is it, that for our hearts we cannot but think better of our selves for these things, then of others without them; and so we may see the Apostles words fulfill'd, that the *wisdome of the* e *flesh*, that is, whatsoever the flesh is excellent in, it is *enmity to God*, it is not subject to the Law of God, neither indeed can be.

u 1 Cor. 1. 29.
x 2 Cor. 5. 16.
y 1 Cor. 2. 8.
z Rom. 12. 16.
a Phil. 2. 3.
b 1 Cor. 1. 31.
* Here glorying in the Lord is opposed to vain-glory, or haughtinesse.
c 1 Cor. 5. 6.
d Rom. 4.
e Rom. 8. 3.

3 Another cause, why the *Spirits teaching is sufficient without Humane Learning*, is, because, as the Apostle saith, *We are compleat in him*, that is, perfect and full in him; and this he strengthens yet further from this consideration, that he is the Head of all Principalities and Powers; so that if there were any thing

else

else to make us compleat, he being the Head of all, we should
f 1 Cor. 12. 7. have it; but he hath given nothing but his *f Spirit to profit withal*, therefore we are compleat by it alone; and therefore is it that
g 2 Tim. 6. 20. 21. *Paul g* exhorts *Timothy* to keep that which was committed to him, which was the Faith taught by the Word and Spirit, and wisheth him to avoid and beware of Science, that is, all knowledge naturall, which is comprehended under
h Col. 2. 8. *h Philosophy*, learned, prophane bablings, and oppositions to the Faith of Christ; and so much is by the Apostle there declared, saying, *Which while some have lusted after, they have erred from the Faith*: So that it is most plain and clear, that these things are so far from perfecting men, or helping of them in the knowledge of the truth, as that they hinder, and cause such as professe them to erre from the Faith: Even all the seven Liberall Sciences, for all is but Science, and all this Science or knowledge is falsly said to be of use in the Gospell; prophane and vain bablings are far better names for them, and oppositions, according to *Pauls* teaching; and he saith of himself, *I think I have the Spirit of God*, and so indeed he had without doubt, and so our ground remains good, *that we are compleat in Christ Jesus*.

4 *Reason.*

i 1 Cor. 3. 18. Another consideration confirming this conclusion, is from the Apostles *i* advise, *Let no man deceive himself*; and that in the true way of attaining wisdome, he declares what it is, in these words, *That such a one is to become a fool, that he may be wise*, and how is that, but by knowing that indeed there is nothing in all mans wisdome, to be any whit helpfull, but hurtfull to him, in attaining and comprehending the wisdome of God in Christ: Now what is more foolish to a man, then to know that there is nothing that all the wits of man can reach unto, that can benefit him? and if nothing, then not the thing in question, but that it must needs be, that we must be fools to it: and what is the true mark of a fool, but to be ignorant, and without knowledge? therefore we call them fools in the world, and so is it here: The best way for a man to deceive himself, is to know nothing of this *Learning*, nor any other fleshly excellency, that so he may learn true wisdome; and the Apostle doth (methinks) sufficiently confirme this advice of his against all exceptions, *The Lord knows* (saith he) *that the thoughts of men are vain*: Men think highly of their own conceits this way, yea

if no man will take this his counsell for *wisdome* in this kinde, yet the *Lord* concludes the *truth* of it, and he knows the *thoughts* of men to be vaine, that thinke *Humane Learning* some help: but let them thinke what they will, the *Lord* is against them in it, for hee knows that it is sure that they are deceived, *for his thoughts be not as mans thoughts.*

Now another cause that confirmes mee in this Conclusion, is, because that whersoever the Apostle honours the *Spirits teaching*, and preferres it, usually he at the same time casts contempt upon this *learning*, as is to be seen in many places; *k Christ* (saith he) *sent me to preach the Gospell, not with the wisdome of words, lest I should make the crosse of Christ, or the Gospel of Christ of none effect*, where we see, that for good reason he rejects the very wisdome of words in preaching of the Gospel, and that is, lest if he should have done otherwise, he should have made it of no effect, because he was to declare the *sincere word*, without the least mingling; as if he should say, such manner of preaching is a foolish preaching, but it is so onely *to them that perish, but to such as are saved it is the power of God*, without what man expects: and therefore he *l* saith againe, *he was jealous over them with a godly jealousie*, for he had prepared them a pure *Virgin for Christ*: but, saith he, *I fear, that as the Serpent beguiled* Eve, but how? *through his subtiltie, so your minds should be corrupt*, that is, putrified, and infected from the *sincerity* that is in *Christ*: This we see was *Pauls* feare, that while he was absent their minds should be withdrawn from the foolishnes of the Gospel, and the simplicitie, sincerity, and truth thereof, and this they should be withdrawn from by the subtiltie of Satan that old Serpent, in his instruments the false Teachers; this he feares, because of their fleshlinesse that was in them, which was ready to yeeld to their wiles by reason of their subtiltie that way, for by faire words and flatteries they deceived the *m hearts* of the simple, and with this their craftinesse they lie in wait to *n* deceive; thus contemptuously doth *Paul* speake of those things, in opposition to the true *learning*, as is further to be seen in many places, of which I will name one more, and that from the Apostle *Peter* in his second Epistle, Chap. 1. Verse 16. *For we, saith he, followed not deceivable Fables,*

5 *Reason.*

k 1 Cor. 1. 17, 18.

l 2 Cor. 11. 2, 3.

m Ro. 16. 18.

n Eph. 4. 14.

when we opened unto you the power and coming of our Lord Jesus. Now such names as these are doth the Apostle chuse to cast on

o 1 Tim. 1. 4. and 4. 7. Tit. 3. 9. mans excellencies, as in divers other o places, which declare what contempt is cast on such learning in opposition to the Spirit of God.

6 Reason. Now one thing more, which I conceive observeable for the proof of this point in hand, is drawn from the 2 *Cor.* 2. 10. *The Spirit searches the deep things of God*, and verse 14. *The spiritual man discerns all things*; if then the Spirit searcheth the deep things of God, and that discerns all things, what need we more? And with this agrees the Apostle *John*, saying, *And ye need not that any man teach you, save as that Anointing teacheth you.* p Then I conclude, *That we need not that any man teach us, not the Master, nor any of his followers, for the Disciples of*

p 1 John 2. 27. *Jesus Christ do learn* (as the truth is) *in him, and of him, and they have received the Spirit of God, that they might know the things of God*; therefore we may well be without any mans learning, and have no need of it: and so the point is clear and plain, *That such as are taught by Gods Spirit without that learning, do truly understand the Word.*

I judge it necessary also to be understood of the Reader, what I do understand by *Humane Wisdome*, as well as *Humane Learning*: by *Humane Wisdome*, I do understand whatsoever appears excellent in mans understanding, as he is left without Gods Spirits teaching; this the more excellent it is to him that is carnall, so much the worse it is; therefore it is said of such by the Apostle, *That when as they professed themselves to be wise, then they became fools.* And saith our Saviour, *If the light which*

Rom. 1. 21. Mat. 6. 23. *is in thee* (which I mind to be meant of mens understanding and wisdome) *be darknesse, how great is that darknesse?* So that by mans wisdome, I understand, *whatsoever seems excellent to him with which he would honour God withall, that he is not the Author of, as eloquence, and fair speeches*, and any thing in that way, such as the Greeks sought after, as men do now adays.

1 Cor. 1. 22. This I do the rather differ from *Humane Learning*, because it seems to me that the Scripture differenceth them, *Acts* 22. and the difference rightly understood, may prevent just exception, and give light to the right understanding of the whole matter.

Rom. 6. 7. For this wisdome is made by the Apostle, and that rightly, to *be enmity to the Spirit of God*, and impossible to submit to it, if not to contrary.

No

Now follows to be answered such Objections as are made against it: As first,

That of *Paul*, in 1 Tim. 3. 6. *That a Bishop must be no young Scholar, lest he being puffed up, fall into the condemnation of the Devil.* 1 Object.

The Scholarship *Paul* means here, *in the teaching of the Spirit, whereby the man is made sound in the Faith*; for that learning only will make men low in their own eyes, as is before declared, and he that is unsound in the faith, will ever be found the most lofty, and puffed up in his own conceit, and so be rejected of God, as the Devil was, though he was in heaven with God, yet being puffed up, he was rejected of God, and so *q cast down to hell*; to which example *Paul* here alludes, as I conceive, and that rightly, for a Bishop in the Church, is in respect of his spiritual state and place, in favour and *fellowship with God*, and *that in heaven*, as the whole Book of the *Revelation* describes the Church to be. Now such as by the Church should be chosen to that state, being young Scholars, that is, *not soundly taught in the truth by the Spirit*, he is in great danger; the more other learning that he hath, so much the more to be puffed up. This I believe was the cause of *Diotrephes* *r pride*, he wanted this Scholarship, and that caused him to seek the preheminence; and this, whatsoever our great Scholars think of themselves, is the cause of the high conceits that they have of themselves, and their knowledg and understanding above others that want their learning, even this, because they be but young Scholars (if that) in the School of Christ; and thence is it they are so puft up with the vain-glory of their fleshly learning, that they think that none that are not as themselves are, fit to be their fellows, and so know not how *that they be wretched, poor, miserable, blind, and naked*, though they conceive themselves *to be rich, and have need of nothing*, as did the *s Laodiceans*, and so indeed are *fallen into the condemnation of the Devill*, as being rejected of God, *for he resists the proud*, and such as are puft up, *and gives grace to the t humble, and such as are low in their own eyes*. Now whether these men *humanly learned*, be they *that are puft up*, or *low in their own eyes*, as *mean as he that is unlearned*, I leave to all that have eyes to see and look into it, and so to judge whether they are not yet to learn *Pauls* Scholarship. Answ. q 2 Pet. 2. 4. r 3 Joh. 9. 10. s Rev. 3. 17. t 1 Pet. 5. 5.

Further, I say, it is here to be minded, that if it should be

Humane

Humane Learning that is here meant, then *Paul* should teach *Timothy* for to teach the Church to chuse such Scholars, as had more learning then had their Master *Christ Jesus*: Now this, some say, is blasphemy, and threaten me sorely for it.

Answ. I answer them, that considering *Christ Jesus* as *God*, according to the *Divine Nature*, *so he is God over all*, *and so gives all things*, *Acts* 17. 25. and so he is *the* u *giver of every good gift*, and so *Humane Learning* and *Wisdome are* x *of him*; and so much (but that men are maliciously bent) they might discern, that I in this *argument* had not to deal with him, as *God*, but as the *Minister of God*, *administring for the good of his body*, according to that, *Luke* 24. 18. * where he saith, *The Spirit of the Lord hath Anointed me that I should Minister*, &c. and so in this argument he is by the Apostle set forth as a Man, y *Jesus of Nazareth*, *a man approved of God*; and such a man so administring, I do still affirme, and that with great confidence, that he was unlearned in this consideration, and without the learning that we speak of; and so the Tongue of the z learned that was said to be given him, is a interpreted by the same Prophet, to be the *Spirit of God*; For, saith he, *The Spirit of the Lord hath Anointed me that I should preach*; from whence is plain, *That Christ Jesus was learned of the Father to preach by the Spirit*, *without Humane Learning*, and so much is plain to them that can believe the Scriptures, from *John* 7. 15. where the Jews admire, saying, *How comes this man to know the Scriptures*, *seeing that he was never learned?* From whence it is plain, that as he was a Man, he was unlearned in the letters of the Scriptures, though as God he knew all things, and by a *Divine Power*, not *Humane Learning*, so much as his own naturall Tongue by letter, as in the Synagogue he could take the Book and read; and this doubtlesse was one cause why the Jews are said to be astonished at the hearing and seeing of him, as appeares, *Matth.* 13. 54. &c. *Luke* 4. 22. so that from all this, my affirmation remains true, and good; *that if Humane Learning should be it that is there meant by the Apostle*, *then he was to teach the Servant to be above his Master*, when as *Christ Jesus* himself b saith, *It is enough for the Disciple to be as his Lord*; and he being destitute of Humane Learning, his Disciples may well be without it also, with-

u Jam. 1. 17.
x Ro. 11. 37.
* What learning Christ had.
y Act. 2. 22.
z Isa. 5. 1.
a Isa. 61. 1.
See further of this in the Epistle noted with ( )
Luke 4. 17.
b Mat. 10. 5.

without any offence, and yet preach the Gospell too. Now, if notwithstanding all this, there be them that will take c *Stephens* accusers place, and still accuse me of blasphemy, as they did him, & yet though it may be they may say true words, as that I said that *Jesus Christ was without Humane Learning*, and so apply it to him as God, when as I spake of him as Man, they may there see themselves ranked among the number of them that are called by the Spirit of God, *False Witnesses*, as walking in the steps of those envious persons, * even such as were alwayes the Murtherers and Betrayers of *Christ Jesus* and his *Servants*; and they that are such, may be likened to them that being full of envy, d *spake against those things that were spoken* of Paul, *contraying them, and railing on them*: Mark it, they denied what he taught, but disproved it not, but spake against it, and railed on the person, and so left not, till they had been a means to expell them out of their Coasts; so was he, and such like measure is still to be expected, to befall such as tread in his steps; but it is to be minded, that envious ones are the movers of it; and so leaving of it, I come to another exception, which is,

c Act. 6. 11.

* *Chief Priest chief in spilling innocent blood.*

d Act. 13. 45.

How such as are *unlearned*, will be able to stop *the mouths of Gain-sayers*, seeing the Apostle requires of a e *Bishop*, that he should be able so to do?

2 *Object.*

e Tit. 1. 11.

I answer, that it is not the Apostles intent that the *mouths of Gain-sayers* should be stopped by the knowledge of Tongues and Arts, but that way that himself directs, * 1 *Titus* 9. which is by *sound Doctrine*, or by *wholesome Doctrine*; so then, to go to any other way then thus to stop their mouths, is both unsound, and an unwholesome course; and it were far better in my judgment, and that according to *Paul, and that their mouths should be left open*, then that they should be stopt after that manner, and that it hath not profited them in the spirituall meaning of the word that have been exercised therein: So now it is high time, that we honouring the teaching of the Spirit, should refuse to meddle with such as go another way to work, then by it, to declare Gods minde to us, because it alone is sufficient to *stop the mouths of all Gain-sayers*. f *They were not able to resist the Spirit* (not the Tongues and Arts) by which he spake, for he used none of them, *for the weapons of our warfare are not carnall*, and so are Tongues and Arts, and such

Answ.

* *The way to stop Gain-sayers mouths.*

f Act. 6. 10.

g 2 Cor. 10.4. such like, *but yet mighty*, not by man, but through God, *to g cast down holds*; therefore this *Weapon* only is sufficient to stop the mouth of all gain-sayers, and for such as think it not sufficient, much good let their *Humane Learning* do them, and the *good Lord give me of his holy* Spirit *only to do this work*: And so I come to the next exception, which is,

3 *Object.* That there was the use of *Tongues* in the Apostles times in the Churches, *Acts* 2. *Acts* 8. *Acts* 10. *Acts* 19. 1 *Cor.* 12. and 1 *Cor.* 14.

Answ. This I grant was true; but there we find that they were the immediate gifts of God, freely given and bestowed on them, as other spirituall gifts were, without their industry or paines, as appears in divers *h* Scriptures: Now wheresoever such gifts are to be found, them will I freely acknowledg, as being indeed suitable to the Gospel, which brings to us freely all good gifts, without any labour or pains of ours, and therefore all is said *to be of gift, least any man should boast*: But if the *Tongues* that are pleaded for, are such as are attained to by industry and paines taking of our own, then they better suit with *works*: then *grace*, and so are more meet for * *Ægypt* and *Babylon*, then for the Church of Jesus Christ, † which comes by all her precious gifts *gratis*, and therefore such as plead for these things, as suitable to the Ministers, become in effect suitable with *i Simon Magus*, who would have obtained the *gift of the Spirit by money*, which there was the gift of *Tongues*, and if these *Tongues* pleaded for, be the same, they are all attained by money; and if this be so good a way now, why doth *Peter* so evilly intreat him, for desiring that for money, which all afterwards by these pleas were thereby to obtain? But *Peter*, we see, perceives him to be *in the gall of bitternesse, and the bond of iniquity*, that should offer to seek to obtain the *gift of Gods Spirit* that way; and if they be *humane excellencies*, then of necessity the course is to be repented of also, that any should offer to bring any humane thing to Gods Word, when as it is so expressly forbidden as *That we put nothing thereto, nor take any thing therefrom*: *Put nothing to his Word, lest he reprove thee, and thou be found a lyar*. Now there is nothing but the *Word* and *Spirit* go together; therefore they are lyable to *Gods reproof*, which is *k tearing in pieces*: Therefore let all such as stand for such learning as bring men to the knowledge of Gods Word, mind whether

h Act. 2. 2. 8. 27. 10. 44. 19. 6.

* *Arts for Ægypt and Babylon.*

† *Gracious gifts for the Church.*

i Act. 8. 18.

Deut. 12. 32. Pro. 30. 6.

k Ps. 50. 21. 22.

Peters exhortation to *Simon Magus*, ought not to take place with them, namely to *repent of this their wickedneſſe, &c.* and acknowledge the *Spirit of God freely beſtowed, to be the alone furniſher of us to that which is right in his ſight*; without which none have part or fellowſhip of this buſineſſe, in understanding and unfolding of the things of God; and ſo I come to another exception. 1 Act. 8. 22.

4 *Object.* Suppoſe two men, both alike indued with grace from God, and alike gifted by his Spirit, the one a learned man, and the other an unlearned man, which of theſe two ſhould be choſen into the Miniſtery of Chriſt in his Church?

Anſw. *The unlearned man*: For theſe Reaſons.

m Gal. 2. 6. * *God no reſpecter of perſons, when he choſed the unlearned for Miniſters.* First, Becauſe *m* * *God reſpects no mans perſon*: Now if God ſhould take the learned man, then he muſt be reſpected above the other for it, if he be of right and due to be preferred, which is wickedneſſe once to think of him, for all are alike in that reſpect: But the Scripture tells us, and that for good reaſon, *That without any reſpect at all, he of his good pleaſure, and that no fleſh ſhould glory; hath choſen the fooliſh things, and the vile things in mans account, he hath choſen the n fooliſh things of this world to confound the wiſe*: Then if God have ſo *choſen*, let him have his own *choice*, it is meet he ſhould, for his choice is the beſt; and the end why he hath ſo *choſen*, is, *that he might confound the wiſe*, and ſo *o fulfill his Word*, as *Paul p* expreſſeth; and thus he chuſeth, not only for Salvation, but for Miniſtration, the *q fooliſh* in mans account: *Paul* it ſeems was ſo fooliſh in theirs and others accounte in his adminiſtration of the Word, as that they could ſcarce ſuffer it, and this ſenſe muſt needs be good, though the place be underſtood of *Gods voice to ſalvation only*, which cannot be the meaning, becauſe, as we may ſee *Pauls* argument about *r preaching the Goſpell*, going onwards in oppoſing the Scribe and Diſputer of this World, to them that were not ſuch, and ſo comes to declare among whom it was that the Lord made his choice, and that was among the fooliſh in the worlds eyes: But as I ſaid before, take the other for the ſenſe, and the point remains true, becauſe, *that of ſuch as God chuſeth to ſalvation of them, he chuſeth Miniſters; and for ſalvation, it is granted, he chuſeth the fooliſh*; then it muſt needs follow, *that out of the fooliſh alſo he chuſeth Miniſters.*

n 1 Cor. 1. 27.
o Iſa. 29. 13.
p 1 Cor. 1. 19.
q 1 Cor. 4. 10.
2 Cor. 11. 1.
r 2 Cor. 11. 17.

Secondly,

Secondly, And this indeed is most suitable to the Gospell,
f 2 Cor. 11. 3. f which is it self simplicity, and appeares to the wisdome of man so to be, and it is not meet, our Saviour saith, to put *contraries* together, *as a new piece into an old garment, nor new wine into old vessels*, but to have all things suitable: Therefore seeing the Gospel is
2 1 Cor. 1, 25. 2 *foolishnesse*, therefore it is meet he should have * *foolish Ministers* in the *wise worlds account*, yea, and in his servants too, when as *they see as man sees, and not as doth the Lord.* For thus was it of old subject to *Samuel*, the Lords Prophet, when as the Lord sent him to the House of *Isay*, *to*
* *Foolish in the worlds account was the Lords choice.*
u 1 Sam. 16. 6, 7. *anoint him a King, he seeing as a man doth*, he said, u *Surely the Lords Anointed is before me*; but we finde that the Lord corrects that, and tells him, *It was not so, the more unlikely man, and the unthought of one, was he that God had chosen to himself*, and so is it here, *we are not to see as man sees*, but *as the Lord directs us.*

Thirdly, *God chuseth these things in opposition to others, to astoniſh the wisdome of man*: When the x *Council* perceived *Peter* and *John* were *unlearned men*, and *without knowledge*, *they*
x Acts 4. 13. y 1 Cor. 3. 19. *marvelled*, and were *amazed*: And so saith the Apostle, *He* y *catcheth the wise in their own craft*: they think that all knowledge lies in their breasts; now the Lord he comes and makes fools wise, and so catcheth them, manifesting, *that their thoughts be but vain, in thinking that the wise are them that God hath chosen*, for it is not so, *for he hath chosen the foolish to confound the wise*, and therefore such as are godly wise, should chuse Gods wise, but the worlds foolish things for his serve, before the worlds wise ones; and so I come to another exception, which is,

5 *Object.* If it be *sanctified*, it must needs be a good *help to the right understanding of the truth.*

Answ. It is true, if it be *sanctified*, so it is; But how, or where doth that appear, that ever it was *sanctified*? Hath not the Lord long
z Isa. 29. 14. agone told us by his z Prophet, and wished his to behold it, *That he would do a marvellous work*; and then he doubles it again, *even a marvellous work, and a wonder*, and then all comes to this, *that he would cause to perish, and destroy the wisdome of the wise, and cast away the understanding of the prudent*; * and here, if we could see, we might all of us stay our wondering at this strange thing, and consider, the Lord tells us, *it is a marvellous work, and a wonder*, and so our wondering and marvelling how
* *A curse threatened, because the people were led by the precepts of men*, verse 13.

thes

these things come so to be, is but a fulfilling of *Gods Word*; and men might rest in it, and see in the next words, *that it is a woe to them for the former abuse of the same: and so now as a Malachy* saith, *that he would curse their blessings, and that he had done it already*: to both which *b* agrees the Apostle from *say*, and concludes also, *that God hath destroyed it*: and in another place tells us, *that it is enmitie with God*. How shall any dare say then,* *it is sanctified*, when as so plain a *curse* is on it, as that we are wished to beware of being *c spoiled by* it: Now are we wished any where to beware of being spoiled by that which is *sanctified to us*, in a *spirituall way*? Now these things can be *sanctified* no further then they are of use, and that is but in a worldly way: for a *spirituall use*, they be accursed from it.

a Mal. 2. 2.
b 1 Cor. 1. 19. Rom. 8. 7.
* The worlds learning not sanctified in a spiritual way.
c Co. 2. 8.

Now another exception from these things thus minded is, That by this all Humane Learning seems utterly to be condemned. 6 Object.

I Answer, that it follows not, because it is not to be allowed in this way, that therefore it is not of any use; for I doe acknowledge it in it selfe to be a good thing, * and good in its proper place, which is for the repairing of that *d decay which came upon man for sin*: so, I say, it is of good use, for the repairing of that losse, and so fit for Statesmen, Physitians, Lawyers, and Gentlemen, yea, all men so far as they can attain to it, are as men beyond and above others that are without it, yea, and beyond all other excellencies that this world can afford, but bring it once to be a *help to understand the minde of God in the holy Scriptures*, and there it is *detestable filth*, *drosse* and *dung* in that respect, and so good for nothing, but *e* destroy, and cause men to erre, as we have seen before: It fares with it, as I perceive * it doth with fire, keep it in the chimney, and it serves as a good blessing of God, for good and necessary uses, but let it once come into the roofe of the house, and it destroys all, because it is not in its proper place: so it is here, for this thing among men, for humane and worldly imployments it is good; but bring it once to the perfecting of the Gospel, and it will be found to be the spoiling of the right understanding thereof.

Answ.
* Humane Learning is good in its proper place.
d Gen. 11. from 6. to 10.
e 1 Tim. 6. 21.
* But out of its place, is like fire out of the Chimney, and in the roof of the house.

And yet further, so far doe I acknowleg † Tongues to be of use, as to yeeld us the translation of the Scriptures, out of one

† Tongues a help in Translation.

one language into another, without which, we that are unlearned, could not come to have the letter of the Word, and so far there is a necessity of it for that use; but that man which can so do, is ever the more able to understand the spirituall meaning or the word thereby, that I deny, and withall do affirm, that an understanding man, may through the teaching of the Spirit, know the mind of God, which the other may never reach unto, according to that *f* saying of our Saviour, *To you it is given to know the mysteries, the secrets of the Kingdome of heaven*, to you his *simple Disciples* it is given, but to others, the learned *Scribes* and *Pharisees*, it was not given. But in this case it may fare, as it did with those that built *Noahs* Ark, they made a place of safeguard for others, but were drowned themselves: So these men may prepare a good help for others, but themselves be altogether without the benefit of it. A Lanthorn, you know, is of good use to contain the candle, but let one carry it in a dark night, and it will do him no pleasure without a candle lighted in it; of the same use is the letter of the Word, it is but as a Lanthorn or candle without light. * Now the Spirit is the light of the letter, and so is the Apostle

f Mat. 13. 11.

* *Learning without the Spirit, is like a candle without light, or a Lanthorn without a candle.*

g opposition; such men then in that respect may be a help to others, and yet when all is done, be but castawayes themselves: seeing, as we have before, seen the *Ægyptians* and *Babylonians* in this kind of learning to excell; and it is none other blessing then what the *Pope*, *Cardinals*, and other professed enemies of the truth (as all for the generall confesse them to be) have in as great a measure, and beyond many others that professe to know the truth, and stand stifly for this, as a speciall help to understand the true meaning of the Lord in the Word, which if it be so, then by their own grants they have the advantage of them, and so are to be reverenced of themselves, to have more knowledge in it then they; so then they are to acknowledge their errour, in counting themselves wise above what is meet, or else must be forced to confesse, that that learning is inavailable for finding out of the mind of God. Neither for all this would I have any to conclude of me, as some affirm, that I hold all learned men to be excluded from the spirituall meaning of the Word, God forbid: for,

g 2 Cor. 3.

Though the Apostle *h* say, *not many of severall ranks*, he saith not, *there is none*, but yet *not many*: There was

h 1 Cor. 1. 26.

Joseph of *i Arimathea*, one *k Nicodemus*, one Deputy *l Sergius Paulus a prudent man*, and divers of *m the Priests*. But this was not usual, for it is hard for such men to entertain the truth: Gods ordinary way is among the foolish, *n* weak and vile, so that when as the wise, rich, noble and learned, come to receive the Gospel, they then come to make themselves equal with them of the *o* lower sort, the *foolish, vile, and unlearned*, for those be the true *p* heirs of it, and therefore it was not in vain that *James* said, *q Harken my beloved brethren, hath not God chosen the poor*, he well saw that the rich and carnall were dull of hearing of this matter, but yet he tells them, *God hath chosen the poor of this world to be rich in faith*, and upon this consideration it is that he wisheth the *r Brother of high degree to rejoyce in that he was made low*, that is, *brought in his mind, and account equal with the poor, accounting himself never the higher for any such excellencies*; and so *the Brother of low degree, to rejoyce in that he is exalted*, that is, *that he was made a* s *King and Priest unto God, and was set in heavenly places with Jesus Christ*; so as the one is made low in respect of any fleshly confidence he hath in such things, the other is exalted, being outwardly poor, by being in *Christ Jesus*, and so they both meet in one; but now by reason *of the smoak that is risen out of the bottomlesse Pit, and that the Devil is* t *cast out of heaven, and all his Angels with him to the earth*, which Angels were *the faln* u *Stars that he drew after his tail*, that now he hath by reason of them * hatched since a Religion in the world, as that he would have the *wise*, the *rich*, the *noble*, the *learned*, the onely ones, and the *poor* must be beholden to them, when as this is like himself, directly to oppose *Jesus Christ*, so, as that we may truly say with the Prophet, *Lord, who hath believed our report? or to whom is the arm of the Lord revealed?*

i Mar. 15. 34.
k John 3. 1.
Act. 13. 7.
l Act. 6. 7.
m 1 Cor. 1. 27, 28.
Jam. 2. 5.
n Mar. 11 5.
Rom. 12. 16.
o Isa. 61. 1.
p Jam. 2. 5.
q Jam. 1. 9, 10.
r
s Revel. 1. 6.
t Ephes. 2. 6.
u Rev. 2. 61.
* *Pride and haughtinesse is a Religion of the devils hatching.*

But it is yet further objected to be the manner of such as cannot themselves attain to that *excellency* that is in another, to disparage that in them, that so they might advance themselves. *7 Object.*

This I confesse is a *carnal course*, that such as are themselves fleshly are subject to take, and it may as well be my fault as anothers; but yet I professe in the presence of the Lord, that I do not allow my self in any such course, neither doth such an exception as this beseem a man *that is led by the Spirit of Truth* *Answ.*

Truth for to make against any *servant of God*, that professeth *opposition* to such things, as professing to be led thereto by the *Word* and *Spirit of Truth*, * for it savours strongly of the *flesh*, and is too suitable to the *practise of reprobates*, whose *practise* is to take *things in the evill part*, whereas *love*, by which *all the Saints should judge*, *judg s the best of things*, till such time it can espie any cause so to do. And for the *lifting up of my selfe*, to be sure *if* I so doe, *Gods word* it is, *that he will pluck the mighty from his seat*, and then you may be sure, that according to his *word* my *fall will be far greater then my exaltation can possibly be*, and therefore it were best for all such as so conceive, to *commit the judgment to the Lord*, and themselves *judge nothing before the time*, *nor speake no more presumptuously*; *let not arrogancie come out of your mouth*, *for the Lord is a God of knowledge*, *and by him enterpris s are established*. But yet after this manner of reasoning, *carnall men* may overthrow the whole Gospel: For whereas the Scripture shews *that Jesus Christ was without form*, *or beauty*, *or any such thing*, *wherefore he should be desired*, the *carnall man* will soon say, no other but such a one would be so foolish, as to part from *honours*, *riches*, *credit*, and such like, to endure so much sorrow, and need not: and whereas the Apostle * saith, *That he took on him the form of a servant*, they would soon answer, and good reason why, because he could not be a Master: and whereas it is said, *He chose the poor*, that will they say, he must needs do, and the *foolish*, for none of the rich and *wise* would be so simple as to follow him: and whereas he saith, *Love not the world*, *nor the things in it*, good cause why, will they say, for such fools as you know not how to get it, or else, to be sure, you would love it as well as others. And thus have I given you a glimpse, how that by this manner of carnall arguing, we might overthrow our own *Salvation*, *and sit down in the very vale and shadow of death*, *as full of darknesse*, *as this argument is destitute of truth*.

Carnall advancement is got by disparaging others.

* Phil. 2.

And thus having answered to such exceptions as I know of, made against this truth, I come now to such Uses as it shall afford us. The first is,

1 *Use.*

To discover to us the *depth of the great Woe that the world* y Rev. 9. 1.10 11. *from lyes under*, set forth and *y revealed to us*, in which the *word of the Lord is fulfilled*, and men see it not; and this you know the Scripture in sundry places makes the *depth of a judgement*, as in

Hosea,

Hosea, Ephraim *is said to have here and there gray hairs, and yet he saw them not*; and in this we know was the strength of that z *great Judgement, that men should confidently take lyes for truth*, this is there made the *depth of their woe*. And the like is manifested * elsewhere by the same Apostle, declaring, *That though they speak lies, yet they were so scared in their consciences, as that they felt, nor feared no danger that they were in*, no more *then the man that lying drunk did, though he lay sleeping on the top of the Mast, and so ready to be drowned, yet he feared it not*; and yet such is the case, the Sun and the Ayr being darkened, their condition must needs be wofull; and yet this is the case of the Inhabitants of the earth, that they cannot be brought to believe, but that they are in a very good case, though *that the light of the glorious Gospel which is the Image of God, do not shine unto them*, as a saith the Apostle. Now that by which this Sun is said to be darkened, *is the smoak of the bottomlesse Pit*, and that we shall find to be the *glory and power of the false Church*, called by the name of the *Bottomlesse Pit*. And that this may the better appear, we find many *b* places in the Scriptures, *manifesting the glory of God, and his power to be his smoak*. Now because God hath *smoak* in his Temple, so hath Gods *Adversary* in his Temple also, or rather, his *bottomlesse Pit*: After his *smoak*, in *Rev.* 9, 2, 3. *there follows power*; and if you look in the 7. 8. and 9. verses, there is their glory; and it doth further appear by the thirteenth Chapter, and the third verse, *that it was so great* power *and* glory, as *that all the world wondered, and admired it*; and yet this *Jesus Christ accounts a great woe and plague to them*; now part of this *woe* I believe is this learning which we have here in question, for as we have before manifested, *the Sun light of the Gospel of* Jesus Christ *allows not*, for the *glory of Christs Doctrine is, that it is of the Spirits teaching*; for when we behold the glory of the Lord in the most perfect measure, so as *we are changed thereinto from* glory *to* glory; yet all is from the Spirit of the Lord, seeing that he is the promised Comforter, that is to teach us all good things belonging to our perfection.

Then it must needs follow, that is a smoaky power and glory, flowing *from the Kingdom of Satan, and so a part of the Taile that* c *the* Dragon *drew the* Stars *withall after him*: And hence comes it to passe, that now instead of the Spirits

z 2 Thes. 2. 11.

* 1 Tim. 4. 2.

Pro. 23. 34, 35. *Woe to those men that take darknesse for light, and live in the smoak of the worldly Temples.*

a 2 Cor. 4. 4. 6.

b Isa. 6. 4. 2 King. 8. 11, 12. *with* 15. Rev. 8.

Rev. 16. 10, 11.

2 Cor. 3. 18.

c Rev. 12. 4.

teaching,

2 Pet. 2. 1. teaching, according to *Peters* Propheſie, here are a generation
1 Tim. 4. 2. that do ariſe, *which privily bring in damnable errors; and ſo, for that end, forſaking the Spirit of Truth, they ſpeak lies through hypocriſie*: As *Paul* alſo witneſſeth they ſhould do, pretending now, that the true and right way for underſtanding the Scriptures and mind of God was, that men for that end muſt learn a part from others, only for that work, and ſo to be taught in Tongues, and divers Languages, and have their wits exerciſed in Arts and Sciences humane, and ſo ſuch a flouriſh bears this in mans conceit, as that it ſeems the only way that can be for a man to be made fit for this work, ſo that before, while the Angels kept their ſtation in heaven, the Spirits ſimple teaching was judged ſufficient, without theſe things, for this work, they now being fallen from thence to the *earth, and having the key of the bottomleſſe Pit*, thence it being opened, now ariſeth up *d Plato* and *Ariſtotle*, and a multitude more of Heathen Phyloſophers. * Theſe are the *four Angels that ſtand on the four corners of the earth, holding the four Winds that they ſhould not blow on the earth, neither on the Sea, neither on any Tree*, as being thoſe that have the whole power of preaching in their hand, not ſuffering any to blow, but who they pleaſe, and ſo *do withhold the truth in unrighteouſneſſe, declaring thereby they be under the wrath of God*; and they ſeem to yeeld theſe ſtarry Principles very fitting in their own underſtanding, better to furniſh them with *fitneſſe to open the mind of God*, then his *Spirit* can do; whereas before, when as the perfect teachings of the holy Sp was in force, theſe men, of all others, were by reaſon of their learning and wiſdome, the moſt unutterableſt men that were in the world for the receiving of the truth; as appears by the teſtimony of *Luke*, and is not yet, for all the great Sun-light of the glorious Goſpel of *Chriſt*, which theſe men profeſſe, they have theſe black ſmoaky principles ſtill ſo ſtifly ſtood for, as that there is no removing of men from the high conceit that they have of them: And doth not this ſufficiently declare, as the Apoſtle ſaith, That God hath blinded the minds of men, ſo as they cannot ſee, but are ſo much the blinder, becauſe they ſay they ſee: And hence came it to paſſe, that I for mentioning *Plato* and *Ariſtotle*, and ſuch like, was demanded how I came by the knowledge of that, if not by *Humane Learning*? with contempt caſt upon it, as if that

Rev. 9. 4.
d See John Bale on Re. 9. 1.
* Phyloſophers are the Angels that hinder the Spirits four winds to blow on the four corners of the earth.
Rev. 7. 1.
Rom. 1. 18.
Acts 1. 18.
2 Cor. 4. 4.
John 9. 41.
Object.

which

which I had from them, being Humane learned men, was of it self sufficient to overthrow the matter which I had there delivered.

I answered then, as I do still, it was none other but as *Paul* mentioned to the *Athenians, their own Poets*, and yet for all that, he was as great an enemy to *Humane Learning* as I, and greater too. And it is to be minded, as I have before declared, that I do not oppose the knowledge of humane things, nor yet deny, but that we may be acquainted with their sayings, as the Apostle himself, and our Saviour was, yea, and that sometimes we make use of them too, as occasion requires, as I have done here, though sparingly, and but seldome, and when it is, that it be of great use, as it was at those three times that *Paul* did use them, and no more, that I remember, in all the Scripture. Now this you see the Spirit teacheth, and therefore it cannot properly be called *Humane Learning*, especially in my sense that I have to do withall, which is to oppose that which is maintained to make men fitting to open the mind of God in his Word, which is by the learning of Tongues and Arts, as of necessity, whereas this is used but by the by, and not to find out the Truth with, but it being sufficiently before proved by themselves also: It is the Spirits order to gain their acknowledgement of it, and this is no other learning, but what every man without any Scholarship (as ye call it) may attain unto, whereas that that is so much gloried in is, that a man is able aptly to speak according to art and knowledge in the Sciences, and this is it by which men yet still are hatched and bred up, and this I believe was the means of bringing in all those abominable errors that the earth hath drunk in, both in Doctrines and Practice, and so have occasioned those noysome lusts that drown men in perdition, that the man of God is to fly, as best beseeming the tail of the Dragon, and suiting with this great woe which is further manifested, by comparing the Ministers of *Iesus Christ*, and those together.

Answ. *Acts* 17.

Acts 17. 28. 1 Cor. 15. 33. Tit. 1. 12.

Rev. 12. 16. 1 Tim. 6. 10 12. Revel. 12. 4.

Now what marks they be known by, you may read in 2 *Cor.* 6. from the third, to the 11. Verse, where, as in a Looking-glass, you may behold the true Picture, both of the one, and of the other; by them we approve our selves as the Ministers of Christ, and give none occasion why our Ministery should be reproved; saith *Paul*, *In much patience, in afflictions, in necessities,*

ties, in distresses, in stripes, in imprisonments, in tumults, in labour, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindnesse, by the Holy Ghost, by love unfained, by the Word of Truth, by the power of God, by the Armor of Righteousnesse on the right hand, and on the left, by honour and dishonour, by evil report, and good report, as deceivers, and yet true, as unknown, and yet known, as dying, and yet behold we live, as chastened, and not killed, as sorrowfull, and yet alway rejoycing, as poor, and yet making many rich, as having nothing, and yet possessing all things.

* *Distinguishing marks of the true Ministers.*

* These ye see are the marks by which *Paul* approves himselfe with his fellow labourers, to be the Ministers of Christ; now the quite contrary may be read in those that professe themselves so to be; they disprove themselves to be the Ministers of Christ in all these things: *Where is their patient bearing with the contrary minded*, as *Paul* saith, *the* f *servants of God should do*? And where are their afflictions which they suffer, with their necessities and distresses? Are they not for the most part full of all outward necessaries? What are they in distresse for? How many stripes do they suffer, or shall have need so to do, be they but observant of their Canonical obedience? How many, nay, where are any imprisonments that they suffer, or at least need to do, if they live according to their own Laws? And for tumults, they are so far from abiding any, as that they be far more ready to make them against others, then to endure them themselves, and for their labours, which what he means you may perceive by 1 *Cor.* 4. 12. and that to be sure they are guiltlesse of; and so for their watchings, and fastings, and all the rest being duly considered of, we may read the quite contrary fulfilled in them, so that of necessity there will appear as void a difference, as is betwixt light and darknesse, and those persons more fitly suiting that description belonging to the g Locusts, then with this description here of the h Apostle; so far are they from what they pretend themselves to be, as that the words of the Prophet came truly to be fulfilled in them, *That their* i *wisdome and their knowledge perverts them, or causes them to erre, and is the wickednesse they trust unto*; and this is it that lifts them up in their own conceits, so far, as that they think in their hearts, and stick not to say also with their tongues, that they are for the ministration of the Word, and none else; and the Lord saith, *That their wisdome and knowledg is the cause*

f 2 Tim. 2. 24, 25.

g Rev. 9. *from* 7. *to* 11.

h 2 Cor. 6. *from* 3. *to* 11.

i Isa. 47. 10.

this their error, and they say, it is the means of right understanding: now whether is to be believed God or they, let all judge, especially when as we see, that the Lord himself is against them for it; in denying others, he denies them, saying, *therefore shall evill come upon thee, and thou shalt not know where it ariseth*, &c. all which declares the depth of the woe they lie under, for is not this a wofull thing, that of that which God hath made a curse, men should make a blessing, and that against his will, and say, that his mind cannot be knowne; what can be more against him.?

In the next place, that being so, that men taught by Gods Spirit, are through it sufficiently made able to know his minde in word, then it teacheth us not to account any man any whit the nearer to understand the Scriptures by any humane excellencies, but rather let us be suspitious of him that hath them, for the same, especially if he make use of them in those things, for, as we have seene they be dangerous to be leaned unto. It is his high time that now we should all awake from sleepe, and watch in the Spirit, and so let the Lord have all the praise and glory of his owne grace, *Not unto us, not unto us, but to his name be all the glory, seeing it is he only that doth great things.* 2 *Use.* Rom. 11. 19.

Allso it may teach all men to cease pinning of their faith upon the sleeves of Learned men, for there is no good cause why we should so doe; but to see with our owne eyes, seeing that the just is to live by his own faith, and to beleeve what the Lord hath said, which is, *that he hath* k *hid those things*, that is, the mysteries of the Gospel (among which, this which now is declared is one) from the wise and learned, and this I verily beleive is the wholesom Doctrine of the Gospel, and which hath against it the wise and learned, opposing and denying of it to be so, and so confirming the words of our Saviour: therefore need we not to wait for their witness to it; but to be glad, and rejoyce to see his saying made true, That he will reveale them to babes, that is, simple things in the Worlds eye and account, and with this consideration to overlook all contempt that can be cast upon us for the same: For so is it now with men, that they judge that nothing is hid from such and such, k Luke 10. 21.

when as we are to expect the fulfilling of the Prophecy of
l Zach.13.2,3. | *Zachary, that the Lord will cut off the names of the Idols, and the unclean Spirits of the Land, and that while they Prophecy, their Father and Mother that begat them, shall run them through with the Sword of the Spirit, and say, Thou shalt not live, because they told lies in the name of the Lord*; and then shall they be *ashamed of their Vision*; and it then shall be known, that their garments, by which they be known & taken knowledg of to be Ministers, are *garments of deceit*; and at that day such Prophets shal be ashamed of themselves, as that they shall disclaim themselves for ve-
m Zach.13.4,5 ry shame, to stand in any relation to such Prophets, as *m* there the Prophet shews, when are their neerest friends with contempt shall refuse them, and run them through, saying, *Thou toldst us lies in the name of the Lord*; such light it seems shall then appear, as that they themselves shall count him no *Prophet*, that is made so by mans teaching. Now this teaching in question, is but mans teaching, and therefore when as the clear light appears, they shall be ashamed of it, though now they prefer it.

3 *Use.* This Consideration also ministers matter of thankfulnesse to God on our parts, for his exceeding kindnesse towards us in *Christ Jesus*, for that he is pleased to reveal these great Mysteries to such mean and simple things as we are, when as he conceals them from the wise and prudent: This
n Mat. 11. 29. *n* use *Christ Jesus* himself makes, and gives us to understand the true cause why, and that he makes not any excellency in them, more then was in others, but only according to the nature of the Gospel, the good pleasure of God, which is indeed the only ground of all our happinesse, and blessed must needs all those be, that can with our Saviour truly conclude with the same. And so I come to the next point; for having found out who be the learned men that *Peter* here intends, which is, they are taught by the Spirit of God, thenit must needs follow, that they that are not such, are the perverters of these and all other Scriptures to their own destruction; and so this is another Observation.

* *Here be set out the perverters of Scripture.*

That such as are destitute of the Spirits teaching, * *though furnisht with* Humane Learning, *are the perverters and wresters of these, and all other Scriptures, to their own destruction.*

The truth of this Conclusion appears plainly confirmed to

us

us in the *o Pharisees*, as our Saviour declares in many particulars, plainly discovering the * *blindnesse of these learned Teachers*, in esteeming and preferring of things lesse in themselves, above such as were far greater, as the proportion is made betwixt the *Gold of the Temple, and the Temple*, and the *Altar, and that which was offered thereon*; and so blind were they, that they counted that most holy, which the *Temple* and the *Altar* made to be holy; and the same *p* elsewhere appears, that for all their learning, they taught directly against the *mind of God in his Word*. We may see the same further commended to us, *Barjesus*, one full of all *q subtilty* in this kind, but a *turner from the Faith*, and not to it, and a *perverter of the straight wayes of God*. The like is to be observed in *r* those of whom *Paul* speaks, *that would be Doctors of the Law, and yet knew not what they said, nor whereof they affirmed*, so wise their Humane Learning did help to make them.

o Mat. 5. 21.
* Mat. 23. from 16. to 19.
p Mar. 15. from 3. to 7.
q Acts 13. 6.
r 1 Tim. 1. 7.

Now from the *Word of God*, good Reasons may be observed further to confirm this: As first,

1 *Reason.*

Because nothing but the *Spirit of God* can bring any to the *true knowledge of the Word of God*, and so saith the *s* Apostle, *We have received the Spirit of God, that we may know the things that are given us of God*; * and *Peter t* tells us, *that no Scripture is of any private interpretation*; but in opposition to that, the Apostle sets the Spirit, and opposes it to the will of man, and so declares that the *Spirits interpretation*, where it is, is a *publike interpretation*, and not *private*; and that men, though indued with great learning, having not the *Spirit of God*, can give but a *private interpretation*, according to the Apostles intent, let men judge what they will, though it be the *Pope*, and all his Councils of *Cardinals* and *Bishops*, and the rest of that learned Rabble; yet they being destitute of the Spirit, can give but a private interpretation, according to the Apostles mind, whereas, if a man have the *Spirit of God*, though he be a *Pedler, Tinker, Chimney-sweeper*, or *Cobler*, he may, by the help of Gods Spirit, give a more publike interpretation, then they all: for as *u Paul* saith of *love*, the same is to be said of the Spirit, *Though men did speak with the tongues of men and Angels, and knew all secrets, and had all knowledge, yet this is but as sounding brasse, or tinkling Cymball* without the *Spirit*.

s Cor. 2. 12.
* *The Spirit of God, though in* Coblers, Peelers, Tinkers, *or* Chimney-sweepers, *is better then all the worlds learning, though in Popes, Councils, Cardinals, Bishops, or Presbyters.*
t 2 Pet. 1. 20, 21.
u 1 Cor. 13. 1, 2

Another reason is, because this was one end of *Jesus Christ* his

2 *Reason.*

x John 9. 39. his coming into the world, *that they that* x *see might be made blinde*; and this clearly appears in the *Pharisees*, * those learned wise men that counted the common people as accursed, because not knowing the Law, and they themselves seeing, *blessed ones*; and therefore, y say they, *Do any of the Rulers or Pharisees believe in him?* as touching, that the *Rulers* and *Pharisees* must needs know the truth, when as these were *blind guides*, as our Saviour saith, and so much z these took notice of that he so accounted them; and so also those that were *blind* in *mans sight*, as was the *blind man* there spoken of, *He sees the gift of God, and believes in Jesus Christ for his salvation*, and yet they refuse the knowledg and light of this *seeing* a *man*, and upbraid him for being born in *sins*, and for going about to teach them, scorning that such learned men as they should be taught of such as he was, though *Jesus Christ* hath made him learned, and given himself for him.

* *The learned accounted the common people accursed.*

y Joh. 7. 48.

z Joh. 9. 40.

a Ver. 29.

3 *Reason.* Another Reason is rendered out of the words,

Because such are unlearned and unstable ones: for as before we have seen such persons are destitute of the * true learning, so also are they in an unsetled and unstable condition, seeing, as the Prophet b witnesseth, *That the Spirit is the establisher*; neither can they be rooted, and established in the Faith, according to the Apostles c saying, seeing they be not *founded* on the *Rock Christ Jesus*, but on the *Sands* of Humane Learning, arising from a fleshly mind, destitute of the Spirit of Truth, for they have not learned, as the truth is in Jesus.

* *The unlearned of the Spirit are the unstable ones.*

b Psal. 51.

c Col. 2. 7.

4. *Reason.* Again, it must needs be so, that such must pervert the Scriptures, because it is impossible for them to go beyond their principle: Now their principle is error, as the following words declare, and by it they be guided † and led, even the whole heap of them, as big as it is, *and these shall satisfie mens lusts, and turn them from the Faith, unto Fables*, as the d Apostle long ago hath foretold; for such as are themselves of the flesh, turn all things to fleshlinesse, for that is it which they savour, for to the unclean all things are unclean, their consciences being defiled, as e witnesseth the Apostle: Hence was it, that when as our Saviour f bad the Jewes to *destroy this Temple*, meaning his g *body*, they themselves being carnall, understood him to speak of the Temple of *Jerusalem*. And so the *Capernaits*, when as *Jesus Christ* tells them, *He will give them* h *of his flesh*

† *They that heaped Teachers to themselves, were led to fables.*

d 2 Tim. 4 4. 5

e Tit. 1. 15.

f Joh. 2. 19

g Ver. 29.

h Joh. 6.

to eat, they being carnal, cannot bear it, and all because they be destitute of the Spirit, for it was in a spirituall sense that he intended it. And the like is to be seen in *Nicodemus* a Pharisee, and so a learned man, being a Teacher, and a Ruler of the Jews; this man, for all this, when as *Jesus Christ* tells him, *That he must be born again*, otherwise *he cannot enter into the Kingdome of God*; he seeing no further then into the *natural birth*, demands how that could be, *That a man, when he is old, should enter into his mothers womb, and be born again*; so destitute was he of the spirituall meaning of the minde of *Jesus Christ* in his *Word*. Verse 53. 60. 63. Joh. 3. 1, 3, 4.

Another Reason (methinks) included in the words is; 5 Reason.

Because such persons are usually *vessels of wrath, prepared to destruction*; * therefore they drive all to the same end, to which themselves belong: The *Gospel is the savour of life to life in them that are saved, but is the savour of death to them that perish*: Yet would I not from hence have any to conclude, that I deny salvation to learned men, as some in effect have affirmed (as I hear) of me, for the Scripture is against it, as is already before declared from the *i* Apostle, though there be *not many*. But yet this for certain is the worst work that a *carnall man* can undertake, to meddle with the Scriptures, seeing that he abuseth them, and that to his own destruction, for the *Word* is a Sword with two edges, which whosoever that is carnall meddles with, it will run into his *heart*, to *k harden it against the day of wrath*. And so I conceive the point is clear and plain, *That men without Gods Spirit, though furnisht with Humane Learning, do wrest the Scriptures to their own destruction*. * *Those to whom the Gospel is a savour of death, would have it go in their way.* *i* 1 Cor. 1. 26. *k* Rom. 2. 5.

But here it will then be demanded, how shall we know whether we have the *Spirit of God*, or the *Spirit of Error*? 1 *Object.*

I answer, that the *Spirit of God is a sufficient witnesse to it self*, seeing, that the *Spirit* is *Truth*. Now this agreeing, as it doth with the *Word*, needs not any other testimony of it self, because it is the *witnesse of God*, and that is the *greatest*, as saith *John*, the *l Spirit beareth witnesse*, for the *Spirit* is *Truth*: And againe, *m Hereby we know that he abideth in us, even by the Spirit that he hath given us*. *Answ.* *l* 1 Joh. 5. 6. *m* 1 Joh. 3.

Next, it is to be knowne by its operations and works: as first it *savours spirituall things*, *They that are after the flesh*; saith

n Rom. 8. 5. *Gods Spirit is known by his mighty works.* o Verse 10. p Verse 11. q Gal. 5, 22, 23

saith the Apostle, *n savour the things of the flesh; and they that are after the Spirit, the things of the Spirit.* And again, *the o spirit is life for righteousnesse sake,* and is said to be of a *p quickning and an enlivening nature for righteousnesse.* The fruits of it are further manifested in *q* other places. Now these things being found in us, do witnesse for *God* against *Error*, though it

2 *Object.*

set it self up with never so high a hand: And yet here (methinks) I hear the wordly learned men saying to me, as did

r 1 Kin. 22. 24.

r Zedekiah, When went the *Spirit of God* from them, to such as I speak of? To this I answer, that with *Zedekiah*, such persons do but beg the question, and take for granted, like him, that which they never had, for that could never depart from him which was never with him; therefore though he were *great*, and his *companions many*, as is *s* shewed, and that *Micajah* was but one poor Prophet alone, and hated of the King, yet he had the *Spirit of God*, when as all the other were led and ruled by the *lying Spirit*; and though *Jesus Christ*, and his *learned ones* cannot be believed of the great and honourable Prophets of the world, but by *Zedekiahs* shall be smitten on the Cheek, when by them this question is demanded of the *Lords Prophets*, yet this answer may be given them, that when as they come to hide themselves in secret, and to be ashamed of their *Vision*, and that the *t seven last plagues* come to be fulfill'd, spoken of in the *Revelations*, then they shall find the *truth* of the *testimony* that is born against them, though in the mean time the *servants* of the *Lord* be committed to prison, there *to eat the bread of affliction, and the water of affliction* for their *testimony*.

Answ.

s Verse 6.

t Rev. 15. 1.

3 *Object.*

But though it be granted that Humane Learning is no help to understand the mind of God, yet is not usefull to furnish us with words to expresse our selves in the delivery of the Gospel.

Answ.

† *The whole Scripture is given of God.*

u 2 Tim. 3. 16.

I answer with *Paul*, that the † whole *Scripture is given of God, and is profitable to make the man of God absolute and throughly* u *furnished to every good work*: Whence I conclude, that if the *Scripture be perfect* and *absolute for every good work*, then it is so for that, so that then there is no need of *mans wisdome* to help the *Ministers of God*. And so yet further, saith the Apostle,

x 1 Cor. 1. 17.

that he *x preached the Gospel, not with wisdome of words*; if not with *wisdome of words*, then I conclude, they were needlesse, and so much the next words declare, *Lest*, saith he, *I should make the*

Cresse

Croſſe of none effect. And again, *I, Brethren*, ſaith he, *when I come unto you, came not with the* y *excellency of words, or of wiſdom,* ſhewing unto the Councell of God, but frees himſelf from it, denying that his *preaching ſtood in the* z *inticing ſpeech of mans wiſdome*, but on the contrary, *in the plain evidence and demonſtration of the Spirit.* And afterwards he gives the *a* reaſon for it, *that their Faith ſhould not be in the wiſdome of men*, by which, it ſeems, it is ſubject ſo to be, if that were uſed: And ſo we finde that indeed it is, and not in *the power of God, by the plain demonſtration of the Spirit:* And though in all this one would think the Apoſtle had ſaid enough in this matter for the manner of the delivering of the truth, yet for all this he hath not done with it, but minds it yet *b* again, ſaying, *Which things as we know them, ſo we alſo ſpeak not with words, which mans wiſdome teacheth.* And ſo again, *c* ſlightly paſſeth over the words of the falſe Teachers, as not worth the knowing or regarding; therefore he ſaith, *When he comes he will know, not their words, but their power.* And ſo againe, he condiſcends to the falſe Teachers, ſo far, as to confeſſe *that he was* d *rude in ſpeaking, but not ſo in knowledge:* By all which places it plainly appears, that *mans wiſdome is to be rejected*, even in *ſpeaking the Word of God*, and that none are to affect any excellency that way, but to content themſelves even with the uſe of the *naturall abilities* they have, without any art or skill in learning further.

y 1 Cor 2. 1.
z Verſe 4.
a Verſe 5.
b 1 Cor. 2. 13.
c 1 Cor. 4. 19.
d 1 Cor. 11. 6.

But *Apollo* is ſaid to be an *eloquent man*, and *mighty in the Scriptures, Acts* 18. 24. *4 Object.*

And ſo doubtleſſe was *Paul*, and *Moſes*, and thoſe mentioned in *Acts* 19. and yet, as I have before manifeſted, that when as all theſe came to receive the *Faith*, they left, forſook, and contemned all that; ſo do I believe was it here with this man, that when as he came to be taught further in the knowledge of Chriſt, that he then became more and more ſuitable to the *rudeneſſe* and *ſimplicity of preaching the Goſpel*, as well as *Paul*, for never afterwards do we read that he was commended by that term, for ſuch manner of excellency was proper to the Law, and not to the Goſpel in any degree. But *Anſw.* condly, take it for granted, that he perſiſted in his *eloquence*, yet it appeares that it was ſuch as he had obtained by being *mighty in the Scriptures:* And this alſo further juſtifies

stifies a former Answer, *that the Scripture alone is sufficient to furnish us with expression.* So now the point remaining true for all this, *That men destitute of the Spirit, having* Humane *Learning, doe pervert the Scriptures to their owne destruction.* This in the first place may teach

Use 1. All men, that are without *Gods Spirit*, how wise and learned otherwise they seeme to be, to beware of medling with the *Scriptures*, it is the worst work that possibly they can undertake, for in so doing they meddle with that, in which they have no skill, and so wound themselves: for it is a *sharp two edged sword*, and they having no skill to handle it, to be sure, it will dangerously wound them to their own destruction: but seeing the *truth* is so, as that they have neither *eares to heare*, nor *hearts to understand it*, therefore I will thus passe it over: and

Use 2. In the next place, take notice, that such persons without *Gods Spirit*, what ever they be else, yet they be both *unlearned* and *unstable men*, according to the *mind of God*: so the *e* 1 Cor. 14. 24 *e unbeliever* is called of *Paul*, an *unlearned man*: and so much *f* Jam. 1, 6, 7, 8 in effect, *f James* tells us of a Faithlesse mans *inconstancy*, that he *is tost about like a wave*, and is *unstable in all his ways* of Religion, for indeed wanting the *Spirit* to *establish* him, he is driven hither and thither of every blast and breath of *mans wisdome*, and so much experience, without any more Scriptures daily proves upon every change of *Orders*, and *Ordinances of Religon*: how confident have many *wise worldly learned men* been of their *stability* for being brought to yeeld to this or that, when as the raging wave of the Sea hath roared but a *little*? how have these men fallen from their supposed *stabilitie* and *stedfastnesse*? so that instances I need not name, every ones small experience can bring forth enough: but from all this there is given us to see the Scriptures fulfilled before our eyes, for our confirmation, and their just conviction.

Use 3. Now in the next place I will manifest in some few particulars, how these learned men, but according to *Peters* intent, unlearned men, doe pervert the Scriptures, making their interpretations as carnall as themselves, for when as the Scriptures speak of learning, and so by it doe for the most part commend unto us the learning of the Spirit of Truth, [illegible] before

before we have seene from this Text, and many more places, these persons presently apply them to Humane Learning, and the Texts are all by them wrested and perverted: and in this kinde many instances might further be alledged. First concerning the Church, whereas the Scriptures doe Authorize Christians to gather themselves together in Christs name, and so have the *g* promise of Gods presence in so doing. This they presently deny to be the intent of the place, and say, it is to be meant of two or three come together in performance of prayer, or such like; contrary to the scope of the place, which treats only of such as are in Church Order, and have committed to them the power of binding and loosing, which the promise of Christ Jesus his approving of the same by them; and besides, where in the Scriptures is Christ Jesus said to be in the midst of any but his *h* Churches. And further, whereas the Scriptures speake of the Church, Temple, and House of God, applying these sayings to beleevers, and such as are *i built upon Christ by faith*, these they rest and pervert, in applying these titles to their houses of lime and stone; calling them the houses of God, and Temples for him to dwell in; though the Scriptures be plain to the contrary, as *Stephen* declared to the *k* Councel long agoe, and that from the Testimony of the *l* Prophet long before: and so our *m* Saviour himselfe to the woman of Samaria, denying for the time to come any such places, as the Jews and Samaritans doted on, but tells her, and us, that spirituall service in *n* any place, as he saith himselfe should please him, though it will not give carnall men content. Likewise are not the Scriptures alledged frequently by these learned men for the Nation and people for being the Church of God, and for the same end, Nationall observances as the High Priests consecrated and set apart for the services of the Church, and so under him the rest of the holy Priests, with their holy garments, and tithes, and such like for their maintenance, and for this purpose the Scriptures alledged in a most plentifull manner, both from the Law and the Prophets, for the justifying of their names, orders, and administrations, when as if it be spirituall discerned, and the Scripture not wrested nor perverted, it will be found true as *Peter* *o* saith, that not every Nation, nor any more any

g Mat. 18. 20.

h Levit. 26. 11, 12. 2 Cor. 7. 16. Ps. 132. 13, 14. Rev. 13. 1. Rev. 2. 1. *i* 2 Cor. 6. 16. *with* Heb. 3. 6. *with* 1 Pet. 2. 5

k Act. 7. 47. 48. 50.

l Isay 66. 1.

m Iohn 4. 21

n Mat. 18. 20.

o Act. 10 14, 15

Nation, but in every *Nation them that fear the Lord*, and none other, *are accepted of him*: Whereas Christ Jesus himself *p* hath told us, that the *q beasts* should have *power over every Kindred, Nation, and Tongue*, and that the *National Cities should fall*; whereas *Mount Sion, the City of God* shall never be moved, as saith the *r* Prophet, and also the Apostle; by this then it appears, that all such Scriptures as are alledged for the maintenance of a *National Church* are perverted, being that long since the Lord hath rejected it, now accounting a company of Saints in fellowship with himself to be *Mount Sion*, that shall never be moved; and these he hath made *t Kings and Priests to God*. The like we may see in the Ministers of the Church, seeing that they were of old times in that Church, to be honorable persons in outward honor and esteem, for their names *Priests*, for their *callings* above the rest of the people, *a distinct body of themselves*, for their *apparel*, different in their *administrations* from other of the people, and so for their *maintenance*, by *tythes*, and *offerings*, all which had a respect to Christ, and were in him to have their end, as the Apostle *u* declares, as being but *worldly rudiments*.

p Rev. 13. 7. *with* Rev. 16, 19.
q Psa. 125. Psal. 1.
r Heb. 12.
s Rev. 14. 1. Psa. 149 *from* 6. to 9.
t Rev. 1. 6. & 5. 10.
1 Pet. 2. 9.
u Gal. 4. 12.

Yet these men though they professe themselves *Ministers of Jesus Christ*, and under the Gospel, yet Child-like, as under *Tutors* and *Governors*, do yet observe these things after the rudiments of the world, and so suitably to the Gospel, cannot abide to approve themselves to be Ministers of Christ, by such marks as his Word affords, as we have *x* before considered, but they must be men of Honour, and such as be distinct from others, in their apparel, maintenance, and such like; dishonor, and reproach, and nakedness, and living on meer Alms, they cannot brook; but they be so far from working with their own hands for their own necessities, as the Apostle requires that the *y* Ministers of the Gospel should do, as that they wrest the Scriptures of the Law and the Prophets, haling in, as it were, by the hair of the head, the Scriptures, to speak for them and their delicious living, faring like *Dives*, deliciously every day, whereas the Elders of Jesus Christ should *z* feed the Flock of God, not caring for it for filthy lucre, but of a ready mind.

x 2 Cor. 6. *from* 4. to 10.
y Act. 2. 33, 34, 35.
z 1 Pet. 5. 1, 2

But leaving these things, and such as these are, which declare them to be more suitable for *Moses* and the Law, which tend

tends unto wrath and bondage, then such as are Ministers of Christ, and made partakers of the liberty of the servants of God.

I will speak of some few things that are in difference among them and us. You know it is usually objected against us, because of our departure, out of the *a* words of *Peter* to our Saviour, being these, *Whether shall we go, thou hast the words of eternal life?* From whence is concluded against us, if the Text be not perverted, that we in leaving them do forsake Jesus Christ, wherein they take it for granted, that he is with them, and not with those that forsake them; whereas the Text is clear to prove, that the words of eternall life are in him, as *b* himself saith also, *The words that I speak are Spirit and Life*, and this who denies, but that he that hath the Son hath life, he that hath not the Son, hath no life: But let not the Text be wrested, yet what proof is here that *Antichrist* hath the words of eternall life, and that there is no forsaking of him, and yet all that know wherein the difference lies, know that this is the controversie, and how that these persons, thus forsaking, go to Christ, and to the word of Eternal Life, seeing that the Lord *c* binds the testimony, and seals up the Law among his Disciples; so that till it can be proved that these leave Christ, and forsake the words of Eternal Life, the Text must be taken for none other but to be perverted, and a Vail drawn over it to beguile the simple.

Object. 1. with the *Answer.*

a Joh. 6. 68.

b John 6.

c Isa. 8. 16.

Upon this same head hangs another great exception against us, which is, Where we had our conversion (if we have any) if not among them, and so taking it for granted, that we had it among them, a great out cry is made against us, as if we had stoln their gods, and done them great wrong, and for this purpose, this amongst other things is alledged, that that Church which is able to beget, is able to bring up.

Object. 2.

Now for answer hereunto, it is to be minded, that conversion doth properly belong to the *d* Word of the Lord: Now this word by which we are all begotten, is the proper portion of the Church of God, as *e* divers Scriptures declare: Hence then must it needs follow, that whosoever are converted to the Lord, those by vertue of their conversion belong to the true Church, * because, as is before said, the word is hers, and therefore they are to cleave to her, and forsake those places

d Psa. 19. 7. Rom. 1. 16. 1 Pet. 1. 3. 23.

e Ps. 147. 19, 20. Mat. 13. 11. 1 Cor. 3. 22.

* *Converts belong to the true Church.*

where they were converted, and that for this reason, because
f Psa. 78. 6. the Lord himself is *f* said to count, when as he writes the people, that this man was born there, that is, in *Sion*, the Church of God. Though that the man were converted in mans account in *Babel* and *Palestina*, yet the Lord when he counts, shall write the converted man to be born in *Sion his Church*: Now all Gods people should count and write as God doth, and give *Babel* no honour at all of their conversion, because the Lord doth not give her any; and the same thing is abundantly seen
g Act. 2. 40. in the Converts, that they are *g* exhorted to leave those places where they were converted, and so they did, as the *h Scripture*
h Act. 2. 44. & 17. 4. 34. manifests in many places, which might be noted.

Again it is to be minded, that God himself counts all the
i Rev. 12. 4, 5. *faithful* to belong to the *i Woman*, the *Church of God*, as appears in the *Revelations*, where the *Man-child*, as is evident by
k Exod. 4. 22, 23. *k* other places, contains all the *faithful*, even the whole *Church of God*: This *Son of God*, and his *Man-child*, is called his *l people*.
l Exod. 5. 1. The like appears in *Isay* 66. 7, 8. where the *Man-child* is interpreted to be a *whole Nation of Children*, including all the *faithful*: Now this *Woman* is said to be in *Travail*, *crying*, and if yours be that *Church* that is in this *Travail*, *crying*, and in *pain*, according to the Scriptures, I am content the *Child* shall be acknowledged yours, but if it be in *jollity* and without *sorrow*, putting the others to pain, and ready to cut the *living Child in pieces*, how then can I acknowledge it for the true *Mother*? when as also the Apostle saith, *That* Jerusalem *that is from above is the*
m Gal. 4. 24. *m Mother of us all*, and she is not one that *gendreth* to *bondage*, but to *freedome*, as saith the Apostle, and therefore methinks it appears that every ones *conversion* strongly binds him to make speed to that *Church* which consists of such as are *faithful in Jesus Christ*, as being the proper inheritance to which they all belong, and to know that all such places as are alledged to conclude otherwise, be but wrested and perverted, though never so fair a glosse be set upon them, for God, ever since the beginning, hath *put enmity betwixt the seed of the Woman, and the seed of the Serpent*, and accursed shall all they be that joyne those together, that God hath so far separated; and therefore let none of *Gods servants* stand with one foot on *Mount Sion*, and another on *Babylon*, lest that which is *halting* be turned out of the way, *Heb.* 12.

Another

Another Objection against us is brought in the defence of your *Ministery*, after this manner: Object. 3.

That Ministery that doth the work of the Ministery of Jesus Christ, spoken of in Ephes. 4. for the perfecting of the Saints, is a true Ministery, but your Ministery (you say) doth the same work, &c.

Was it the work of the Ministery of the Apostles, *&c.* to read *Divine Service, Church women, Marry, and bury the Dead*, and such like services as these are? Did the Apostles *perfect the Saints* after this manner? For who knows not but that this is the substance of what your office of Ministery binds you unto? as for Preaching, that may be dispensed withall, and a little now and then may serve the turn. Answ.

Besides, as is granted, your offices are not the same there mentioned, that *Jesus Christ from on high gave gifts unto*, for you have others, that the *Scripture* speaks not any otherwise then by the n *names of blasphemy*: But for the power and work of the Ministery, which you say is answerable to that of the Apostles, by your gathering of the Saints together, taking it for granted that you say, from *what do you convert them?* If from the *power of darkness*, as you would seem to imply, into the *Kingdom of Christ*, as o did the Apostle, then by your own grant in the *power of darkness you found them*, and the truth is, that where you found them, there you leave them; when you found them before their *conversion*, you professed of them that they were *regenerate* and *born anew*, to what then do you *convert them?* or have you *conversion* after *regeneration?* you also bade these persons before, *to take and eat in remembrance that Christ died for them*, and so give them the *Seals* of *Life* and *Salvation*, and yet after all this, you being Ministers to them, come to justifie the truth of your *Ministery* by your *conversion* of the *people*, that by these things no need of *amendment*, and yet when all is done that you plead for, they still abide in the same Church under the same *Ministery*, in the same *worship* that they were conversant in before, whereas I have declared before, that when as the Apostle *converted* any, those *converts* left their former places, turning from *dumb Idols to serve the living God*. Now it hath been long acknowledged and professed, *that the worship of your Church*, * *and the Ministery of it, came out of the Popes Shop*, and must needs be reformed, or else the judgment of God cannot but light upon you, as hath been n Rev. 17. 3. o Col. 1. 13. * *Ministers that now are, saith he, come of Rome,*

been manifested in the *first and second admonition to the Parliament, in the daies of* Queen Elizabeth; and all know that yet it continues the same that then it was, and if it were so bad then, as it is reported that a thousand *Ministers* said it was, small cause have any to plead *Conversion*, when as they shall continue in such *abominations*, as that the plagues of God cannot by their own confession be withheld: Seeing that the *Scriptures* and *Spirit of God* teacheth us, that the *p fear of the Lord teacheth men to refrain their feet from every evil way*, and *to cleanse our selves from all filthinesse both of flesh and spirit*, and *to grow up unto full holinesse in the fear of God*, or the *worship of God*, as our *Saviour q* interprets it, and to *hate the very r garment spotted by the flesh*. Now these things well considered, it will appear that the several *Scriptures* that are continually brought for the maintenance of your Ministery, are but so many flourishes by which the *Word of Truth* is wrested and wringed like to a *Nose of Wax*, contrary to their proper intents and scopes to serve their own turns, which who they be, of you, or others, that are the perverters of them, God knows, and one day will judg betwixt the *righteous* and the *wicked*, and give to every one according as his works shall be: In the mean while, to me it appears plain, that *men destitute of the Spirit of God*, be they as *learned* as may be in *mans learning*, yet they do pervert all *Scriptures* to their own destruction, when as the unlearned one, simple men and women having the *Spirit of Truth* in them, shall rightly know them, and *Gods mind* in them for their great *comfort*.

p Psa. 119. 101.
q Mat. 4.
2 Cor. 2. 1.
r Jude 23.

Again, seeing this is so, that such men do thus pervert the Scriptures, this should provoke all that are made able Ministers of the Spirit, as saith the *f* Apostle, that they take the same Apostles *t* advise, saying, *If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ*: If thou put the brethren in remembrance of these things, What thing? those things mentioned *u* before, how that the Spirit hath foretold of doctrines of devils, how that men should speak lies through hypocrisie, &c. as *Zachary* also foretold, that the *x* Father and Mother of the Prophet should say, that he told them lies in the name of the Lord: If thou put the Brethren in remembrance of these things, because they are subject to forget them, and thou shouldest be their Remembrancer, which if thou do, thou shalt be a good Minister of Jesus Christ, which

f 2 Cor. 3. 2.
t 1 Tim. 4. 6.
u From the 1 Verse.
x Zach. 13. 3.

hast

hath been nourished up in the words of Faith and good Doctrine; then mark, these things are not error, nor lies, nor he a false Teacher that speaketh of them, but a good Minister that hath been nourished up in faith and good doctrine, which was continually taught of *Paul*, and heard of *Timothy*: And to this is to be added what the Apostle *y* saith further in this matter, declaring, that he that consenteth not to wholesome doctrine, that is according to godlinesse, is puft up, and knows nothing, but dotes about words, and as such a one, as is so far corrupted by the flesh, as that he is to be separated from; therefore Gods good Ministers, as we see should be carefull of these things, as knowing of whom they shall receive their reward, and what shall also be their portion from men of the world, in that which is *z* death in the world, but *a* life with the Lord, *Be faithful therefore to the death, and you shall have a* b *Crown of Life*; declaring the power of the Spirit of the Lord in you.

y 1 Tim. 6. 3. 4

z Rev. 11. 7.
a Rev. 14. 13.
b Rev. 2. 10.

Now in the last place, I will conclude with the exhortation of the *c* Apostle in the words following; *Yea, therefore beloved, seeing ye knew these things before*; What things? among others those, that worldly learned men, are Gods unlearned men, being destitute of his Spirit, beware and take heed lest ye also, as well as others (you being subject to it) be plucked away before you be aware into the error of the *wicked*, to think that *Gods Mysteries* can be attained to by *mans learning*, and so you fall from your own *stedfastnesse*, which is *d through Faith*, for by *Faith ye stand*, and by the *Spirit*, for by it ye are also *e establisht*; and for a preservative against this *error*, as opposite to it, *grow and encrease in the grace of God, and the knowledge of the Lord Jesus Christ*, which is that that will preserve you from *error*. Now to him be *glory*, not to us, nor to man, but to him our *Lord Jesus Christ*, both now and for evermore. *Amen.*

Use 5.

c 2 Pet. 3. 16. 18.

d Rom. 11.
e Psal. 51.

Esay 64. 25.

The Lord frustrateth the tokens of the Lyars, and maketh Diviners mad, turneth wise men backward, and maketh their knowledge foolishnesse.

FINIS.

HAving before the death of this Author been well acquainted with him, and tasted that Spirit of Light and Truth which God in his day did more then ordinary powre out upon him, by which he was inabled to minister seasonable words, to the refreshing of many weary souls, and also to contend against those corruptions and inventions which men brought into the Worship of God, raging like the mighty waters against all the Servants of God which opposed them in the same, I mean the power of Prelacy which ruled them in that day, the weight of whose persecuting hand, this Author while he lived had his share, and when he died, not suffered by them to have that which they called Christian Buriall, but his friends were forced to lay his body in the high way, as one which was numbred amongst the Transgressors, of whom, I may say, the world was not worthy: But my intent in writing this [illegible] word, is not to commend the Author, but to tender to thy review the matter of this foregoing Book, the bent thereof is to advance the Teachings of the Spirit of Christ in the unfolding of the mystery of the Gospel to the hearts of men, as the choice Revealer of that glory of truth to the soul, which will change from glory to glory into its own likeness, a truth much opposed by men of corrupt minds in this day, and therefore it becomes all that love the Lord Jesus in sincerity to stand upon their watch, and be earnestly begging of the Father of Lights that Spirit which may help them to judg of things that differ, and may lead into strait paths, *trying all things, and holding fast that which is good.* Thou wilt find in this Tract the Spirit of the Author strongly and zealously contending for the advancement of the Spirit of Christ, which if therein thou meet'st with any words that may seem harsh against that which men advance, let it not be an offence to thee, but try whether it be agreeable to the form of sound words or no. I shall detain thee no longer, but my desires to the Lord is, that all his *Israel* may more and more know the truth, as it is in Jesus, shining as the Sun more to their perfect clearnesse, knowing the night is far past, and the day neer approaching, that so we may walk as the Children of the Light, waiting for the glorious appearing of him that will come, and not tarry.

Yours in the love of Christ,

William Kyffen.